

Mantra-Brahmana. English.

## The Mantra-Brahmana

(A book describing the earliest domestic  
rituals of Aryans)

by

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with gratitude and profound regards.

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## THE MANTRA BRAHMANA

## INTRODUCTION

In the range of Sanskrit literature the Mantra-Brahmana occupies an important place. In the Rg and Atharva Vedas we have the mention of two ceremonies relating to the life of a man - that of marriage and death. Perhaps society was not so developed then as to have ceremonies for every different aspect in life. These must have developed later during the time when the Brähmanas were composed and liturgy expanded. The Upanishads and the more important Brähmanas are silent about it, though the latter have given details of great ceremonies as Aśvamedha, Rājasūya etc. After this ceremonial period we are confronted with the period when the great Law Books were composed of which the Grhya Sūtras give us, in elaborate details, the account of household ceremonies and rituals. This wide gap cannot be accounted for unless we can suppose that these household ceremonies developed gradually side by side with the great sacrificial ceremonies mentioned above. The Mantra-Brahmana provides us with this connecting link. Among the Brähmanas it is the only book of its kind which gives in a nut-shell the beginnings of the various household ceremonies, which developed further in the Grhya rituals. Tradition assigns it to the cult of Sāma-Veda and it is considered to be a collection of verses uttered at various household ceremonies. However that may be, a close

study of the book reveals that the verses are not a collection, detached in sense, put together for the sake of preservation but they describe consistently ceremonies, though in brief as were performed in a home.

The first part consists of eight Sūktas; the first Sūkta describes a sacrificial ritual in which oblations to the fire have to be given on the occasion of marriage. Each verse ends with 'Svāhā', which is characteristic of the Vedic ritual. After an invocation of the god Savitar (verse 1) the god Kāma is invoked to take possession of the bride, who is described as wine. New clothes are then presented to the bride, with which the elders of the family have to dress her<sup>(1)</sup> with blessings for a long life of 100 years. This is followed by a verse of the Rg-Veda, slightly altered.

'Soma gave to Gandharva, Gandharva gave to Agni, Agni has given to me this maiden, with sons and riches.' (M.B. I, 1, 71) This verse is an exact replica of Atharva-Veda XIV, 2, 4 and Rg-Veda X, 85, 41.

Agni and Varuṇa are next invoked for protecting the maiden from death (M.B. I, 1, 9) and the Gārhapatya is invoked for the protection and prosperity of the bride.

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(1) (Verses 5 and 6; cf. A.V. XIV, 45). 'They who spun, wove, and who stretched (the web); what divine ones have knotted the ends; let them wrap thee in order to reach old age (as) one long-lived put about thee this garment.'

'May the Gārhapatya fire protect this (maiden).  
May he make her progeny long-lived.'

Verses 13 and 14 are uttered in the form of a spell by which the influence of sin and evils are averted from the maiden. One of these relating to death is to be found in the Rg-Veda and the Atharva-Veda.

'I take away from thee, O maid, as shell from the head, unfertility, scraw of a son, and snares of death and other sins that are imbedded in thee, and avert them towards thy enemies (I, 1, 13). (same as in A. V. XIV, 2, 61, 62 & 63).

The second chapter begins with the marriage ceremony. The ritual begins with the scene in which the maiden is asked to step upon a stone which symbolically represents fidelity, stability and strength to defeat enemies.

'Mount on this stone and be firm like a stone. Smite away thy enemies, and be not degraded before them.' (M.B. I,2,1)

The setting up of the stone and the stepping of the bride on it are also to be found in the Atharva-Vedic ritual, but are absent in the Rg-Veda.

'I maintain for thee, in order to propagate, a pleasant, firm stone in the lap of the divine earth; stand thou on that, one to be exulted upon, of exulted glory; let Savitar make for thee a long life-time.' XIV, 1, 47.

This is followed by a ceremony called Lājahoma,

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in which the bride approaches, scattering fried corn with an appropriate prayer for the long life of her husband and his people. This woman, scattering the fried corn, comes towards us with the words, "Let my husband live long, for a hundred years, let my relatives prosper." (M.B. I,2,2)

The next describes the separation of the maiden from her husband's family by virtue of her worshipp- ing Aryaman. It is a combination of the sense of two verses of A.V., XIV, 1, 17 & 18. Of these two the former, i.e. XIV, 1, 17, does not appear in the Rg- Veda in connection with the marriage ceremony, but in R.V. VII, 59, 12; and is mentioned by Whitney as 'a late and not genuine appendage to that hymn': and XIV, 1, 18 is R.V. X, 85, 25.

The next verses are absent in the Atharva-Veda and the Rg-Veda. They describe the separation of the bride from her parental home. They can, however, be compared to A.V. XIV, 2, 52, where the same word, Kanyala, appears.

'Usatih kanyala imah pitr-lokat patim yati'

This is followed by another ritual, called the Saptapadi, which in the Grhya Sūtras came to consti- tute a very important part of the marriage; here mar- riage is not considered to be valid until this cere- mony is performed. The ceremony of the Grhya rituals again is slightly different from what we find here. (1)

In this ritual the bridegroom leads the bride through seven steps which symbolically represented

seven different aspects of life. It is thus described:-

'May Vishnu lead thy first step for food; may Vishnu lead thy second step for strength; may Vishnu lead thy third for Vratas; may Vishnu lead thy fourth (step) for friendship; may Vishnu lead thy fifth step for (the welfare of the domestic) animals; may Vishnu lead thy sixth step for the increase of wealth; may Vishnu lead thy seventh (step) for the (benefit of) seven priests. So mayest thou, who hast passed through the seven steps, be my companion.'

The traversing of the seven steps is followed by the utterance of verses from the Rg-Veda and the Atharva-Veda.

'Of excellent omen is this bride; assemble, behold her; having given your congratulations depart to your several homes.' (M.B. I,2,8) (Cf. A.V. XIV, 2, 28; it is an exact replica of R.V. X, 85, 33).

'Oh deities of the Universe or Viśve-Devas, mayest thou purify our hearts, mayest the waters cleanse us! May Mātariśvān, may Dhātar purify us! May the goddess UdeṣṭṛI unite us!' (M.B. I,2,9)

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(1) It might be probable that this ceremony of Saptapadi or seven steps, in which each step indicated the achievement of certain quality, has developed from the incantations described in the Atharva-Veda (XIV,2,53-58). They are analogous to this ceremony. The verses of Atharva-Veda are as follows:

XIV,2,53: Her, let go Brhaspati, all the gods maintained; what splendour is entered into the Kine, with that do we unite. (P-T-0)

'I grasp thy hand for good fortune, that with me as husband thou mayest be long-lived; Phaga, Aryaman, Savitar, Purandhi - the gods have given thee to me in order that thou mayest attain housewifeship. (M.B.I, 2,10. Exact replica of R.V. X, 85, 36; cf. A.V. XIV, 1, 50, where there is 'Gṛhnāmi' for 'Gṛhbhīāmi').

'With an eye not terrible, not husband-slaying, bring luck to the cattle, be benevolent and blooming, Give birth to men and to living children; be godly, be of good luck to men and cattle.' (M.B. I,2. cf. A.V. XIV, 2, 17 and R.V. X, 85, 44).

'May Prajāpati grant us progeny. May Aryaman unite us together until old age; auspicious divinities have given thee into thy husband's world be the bringer of prosperity to our birds and beasts (lit.: bipeds and quadrupeds) (M.B. I,2,12. This is an exact replica of R.V. X, 85, 43 and A.V. XIV, 2, 40).

'O Magnificent Indra! Mayest thou make her the mother of good sons, and flourishing; mayest thou give her ten sons and make her husband the eleventh.' (M.B. I,2,13)

'Be thou supreme with the father-in-law, supreme also with the mother-in-law, be thou supreme with the sisters-in-law, supreme also over the brothers-in-law.' (M.B. I,2,14. Cf. M.P. 1,6,6, - follows the version of R.V.; same as R.V. X, 85, 46 and A.V. XIV, 1,44).

The ceremony concludes with a beautiful verse not to be found either in the Rg-Veda or in the Atharva-Veda.

'Mama vrate te hrdayam dadhātu, Mama cittam  
anucittante astu mama vāca mekamanā jsasva Br̄haspati-  
stvām niyunaktu mahyam.' (M.B. I,2.15)

'May thy heart respond to my Vratas (religious duties). Mayest thy mind follow mine; Mayest thou serve my commands with all thy heart. May Brihaspati embue thee with compliance towards me.'

So ends one part of the marriage ritual: nowhere in the history of the marriage rituals of the Vedic cult can be found a pledge more sublime than that found here. In marrying, the husband sought the fellowship of his wife in all the serious duties of life and his ideals. He sought her whole self to be identified with his in the duties, struggles and ideals of life: hence the main aim of marriage was to acquire a co-operation of a wife in the religious field, a companion in the religious duties of a man.

The third chapter begins with a ritual by which the short-comings of the various parts of the body, sins relating to conduct, words, smile and hair etc. are supposed to be nullified. This part of the ceremony has a striking resemblance to the one referred to in the A. V. XIV, 2, 59-69, where the sins affected through various actions are averted through the ceremony. The ceremony here is like the incantations of the A.V. It begins thus: -

'Whatever (evils) there are in the joint-lines, the eyelids, and in inundations (as the navel etc.) of thy body, I avert it with this last oblation.'

(M.B.I,3,1)

'The evil that is in thy hair, the sin that is in thy seeing and speaking, I appease them all by this full oblation.' (M.B.I,3,2)

'The sin that is in thy character, in thy speech, and in thy smiles, I appease with this full oblation.' (M.B.I,3,3)

'That which is in thy gums and (thy) teeth, in thy hands and feet, I avert it all with this full oblation.' (M.B.I,3,4)

'Those that are in thy lap, and thy secret parts, and other joints, I subdue them all with this full oblation.' (M.B.I,3,5)

This ceremony, too, concludes with an exquisitely beautiful verse which reflects the unanimity of their future life. It is absent in the Rg-Veda and the Atharva Veda.

'Whatsoever is in thy heart, let the same be in my heart, whatsoever is in my heart, let that be in thine.' (M.B. I,3,9)

The next verse describes the departure of the bride to her husband's home when the following verse is recited as she mounted the chariot.

'O Sūryā, mount upon this well-made, golden-coloured and good-wheeled chariot; may it lead you to the navel of immortality; mayst thou make thy husband happy.'

This verse is found in the Rg-Veda X. 85.20. and in the Atharva-Veda XIV, I,61. The latter differs

from the former by substituting Vahatum for Śalma-  
likam and Patibhyas for patve; krnutvam for krnusva.  
 This verse of Mantra Brāhmaṇa agrees more with the  
 version of the Rg-Veda, but it differs from both by  
 the substitution of Sulmakiṁśukam for Śukimśukam and  
Suvarṇavarnam for Hiranyavarnam, Sukrtam for Suvartam  
 and Nābhīm for Lokam.

The next verse is a prayer for the protection of  
 the couple from dangers on the way. It is found in  
 R.V. X. 85,32. and A.V. XIV. 2. 11.

'Let not the waylayers who lie in wait for them  
 find the two spouses; may what is difficult be passed  
 by an easy (road); may the enemies run away.' (M.B.  
 I,3,12)

The next two verses are absent in the R.V. and  
 the A. V.

'Here be prolific O cows, here O horses and O  
 men. Here may Pūshā, the thousand-gifted, also make  
 his dwelling. (M.B. I,3,13)

'Mayst thou stay here, mayst thou remain be happy,  
 mayst thou here enjoy, mayst thou remain there in  
 joy.' (M.B. I,3,14)

'May thy stability be in me, mayest thou find  
 thy relatives in me, mayest thou find thy pleasure in  
 me, mayest thou find thy joy in me.'

The above two verses are uttered when the bride  
 has reached her husband's home.

The fourth chapter introduces a ritual performed,  
 probably, in the house of the bridegroom after his

arrival with his bride. It is an invocation to Agni, Vāyu, the moon and other gods for purifying the bride from all sins and for making her fit to be the mother of children.

'O agni, thou expiator, thou art the one who expiates the gods. So I, a Brāhmaṇa, desirous of protection, worship thee. Mayest thou take away from this (maiden) the beauty that can bring evil.' (M.B. I,4,1).

'O Vāyu, thou expiator, thou art the expiator of the gods. So, I, a Brāhmaṇa, desirous of protection, worship thee; mayest thou take away from this maiden the body that can kill (her) husband.' (M.B.I,4,2).

'O Moon, thou expiator, thou art the expiator of the gods. I, a Brāhmaṇa, desirous of protection, worship thee; mayest thou take away from this (bride) the body that is unfavourable for the birth of sons.' (M.B. I,4,3).

'O Sūryā, thou expiator, thou art the expiator of the gods. I, a Brāhmaṇa, desirous of protection, worship thee; mayest thou take away from this (bride) the body that is unfavourable for the (prosperity of the) cattle.' (M.B. I,4,4).

'O Agni, Vāyu, moon, Sūrya, O expiators, ye are the expiators of the gods, I, a Brāhmaṇa, approach thee, desirous of protection. What dwells in her that is blameworthy, that brings death to her husband, destruction of children and death to the cattle, drive that away from her.' (M.B. I, 4, 5)

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'May Vishnu prepare thy womb; may Tvashtar adorn  
thy beauty; may Prajāpati impregnate, may Dhātar grant  
conception.' (M.B. I,4,6)

The fifth chapter begins with the description of the ritual which came to be known in the Grhya rituals as Simautonnayanam (M.B. I,5,2). It is followed by an invocation to the goddess of the new moon, after which the ceremony of Sthalipaka is performed by the householder.

In course of that ceremony the bridegroom addresses the bride as Rake, a term which is definitely used for a girl of full development. (M.B.I,5,5). The next three verses describe the invocation of the gods for dispelling the circumstances unfavourable for the birth of a son.

This is followed by a verse in which the ritual called Medhajanana is described. The Grhya Sūtras describe in detail the actual procedure of the ritual. Here it is an invocation to the gods Agni, Moon, Sun, Day and Night for sowing intelligence in the brain of the child.

'May Mitra and Varuṇa give thee intelligence.  
May the lotus-wreathed Aśvins bestow upon thee intel-  
ligence.' (M.B. I,5,9)

The next four verses are prayers to the various gods for the protection of parents from sorrow caused by the death of a child, and is followed by an invocation of blessings on the child.

The fourteenth verse forms the nucleus of the

ceremony designated in the Grhya rituals as Nāmakarana. (M.B. I,5,14)

'Who art thou? To whom dost thou belong? Thou shalt be of this name; thou shalt be above death; so mayest thou enter the solar month.' (M.B. I,5,14)

The next is a prayer to the god of the day to transfer the child to night and to the night again to transfer him to a fortnight, who is invoked further to transfer him to a month, and the month to the seasons, the seasons to the year, the first year to the second, the second to the third, and so on, until the child has reached old age.

The next few verses comprise the blessing of the father upon his son: the first is for his long life (M.B. I,5,16); the second for attaining proficiency in the Vedas (M.B. I,5,17), and the third for being strong like a stone, deadly to enemies, and cherishable like gold. The last verse describes the embracing of the head of the child by the father with a sound to express his affection.

The sixth chapter opens with the ritual described in the Grhya rituals as Chūdākarana, in which the first cropping of the hair of the child by the barber takes place. In that connection all the gods are invoked for protection. (M.B. I,6,1-7). It is followed by the ceremony of Initiation (M.B.I,6,9-12). Verses 9 to 12 describe the prayers of the boy to the gods to help him in observing the Vrata of Upanayana. In verse 14, the teacher joins the pupil in his prayer

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to the gods to enable him to do his duty and for his future happiness. After this the teacher takes hold of the hand of his pupil and gives him the necessary instructions. (M.B. I,6,15)

It is evident that these rituals are absent in the Vedas, neither can they be traced in the Brāhmaṇas or the Upanishads. They are here exclusively meant for a man and not a woman. The Kauśika Sūtra, however, uses verses XIV, 1, 35 and 36 of A.V. in connection with the offering of a libation in the ceremony of initiation of women into Vedic study. These texts are as follows: -

'What splendour is placed in dice, and what in strong drink - what splendour, O Aśvins, is in kine, with that splendour favour ye this woman.'

'With what (splendour) the backsides of the courtesan, O Aśvins, or with what the strong drink, with what the dice were flooded, with that splendour favour ye this woman.'

These verses are exclusively meant for the initiation of a woman. In the Śatapatha Brāhmaṇa a ritual representing Vratopanayana or initiation for the performance of sacred rites is described for women.

The Gobhila Gṛhya Sūtra, which is bases on the Mantra-Brāhmaṇa, while giving the details on the initiation ceremony, describes the form in which a woman could be initiated into Vedic studies (III,7,13) and actually uses the word 'Yajñopavītī' in II,1.

'Prāvṛtām Yajñopavītiniṁabhyudānayñjpet.'

This custom of initiating women into Vedic studies has further been supported by such law-givers as Yama and Hārīta: -

Yama says: -

"Purā kalpe kumāriṇāṁ maunjībandhanamisya, adhyāpanānāṁ Vedānāṁ sāvitrī vacanāṁ tathā"

'In olden days it was prescribed for maidens the wearing of the sacrificial thread, the teaching of the Vedas and the utterance of the Sāvitrī (Mantra.).'

The following is to be found in Hārīta.

'Women are of two kinds, Brahma-Vādinīs and straight away (newly) - married. The Brahmavādinīs can be initiated and can light the (sacred) fire, read of the Vedas and beg in their own houses; the brides have to be married after a sort of initiation, so says Mādhavācārya.'

The Mantra-Brahmāṇa is silent about any such ceremony for women.

The second chapter of the Mantra-Brahmāṇa includes invocations to the earth, Agni, and Indra to give wealth, health and prosperity. The last and concluding part of the ceremony is a general blessing on the couple.

Thus ends the Mantra-Brahmāṇa. The book, as it has come down to us, is a forerunner of the Gṛhya Sūtras. It contains most of the rituals of the Gṛhya Sūtras in a miniature form. The marriage ceremony of the Rg and the Atharva-Vedas has gained a fuller and

a more elaborate shape, and we find new additions made to their rituals. Thus the Saptapadī, Lājahoma, the dressing of the bride with new clothes, the Simantonnayana, the Puṁsavana, are new additions to the Vedic ritual of marriage. The Initiation ceremony, which is not found in the Rg-Veda but is referred to only in the Atharva-Veda, has found a definite form here. The Medhājanana, the Nāmakarana, are new social institutions, which have gained a popularity and recognition in society. For even the Atharva-Veda, which refers to so many details of the birth of a child, is silent about any such rite. Many of the ceremonies described in the Brīhadāraṇyaka Upanishad are absent here. The prescription of a special kind of cooked food to be eaten in different ways by women desiring different kinds of sons or daughters is absent here. Even the Grhya and the Dharma Sūtras have not recorded these rituals. The large influence of the Atharva-Veda can be traced in the expiation ceremonies and the Aśmārohāna ceremony of the marriage ritual. We thus see that the Mantra-Brāhmaṇa was a Grhya Sūtra in a miniature form, forming the nucleus of most of the domestic ceremonies developed at elaborate length in the hands of the later law-givers.

Judged from a linguistic point of view, the book is a very early composition. Its affinity with the Vedic language shows the antiquity of the book. The language bears the stamp of a transitional period; the mixture of Vedic and mediaeval forms of words

shows that it is a composition of the latter part of the Vedic age. But its dissimilarity from the language of the law-books shows that it is separated from them by as many centuries as it is from the Vedas.

Different Manuscripts of the work. The book that has come down to us is known differently in different places and several MSS of it can be found in different libraries. The first two chapters of the Chāndogyopanishad describe a marriage ritual similar to that found in the Mantra-Brāhmaṇa. This part of this Upanishad is known as Brāhmaṇa, hence this book is here designated as Chāndogyopanisad -Brāhmaṇa. It is here in 8 Sūktas: the first Sūkta is intended to be recited when offering an oblation to Agni on the occasion of marriage, and its object is to pray for prosperity on behalf of the married couple. The second Sūkta prays for long life, kind relatives and a numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves. The fourth and fifth invoke Agni, Vayu, Chandramas and Sūrya, to bless the couple and ensure healthy progeny. The sixth is a verse to be used for offering an oblation on the birth of a child. The seventh and the eight are prayers for its being healthy, wealthy and powerful, not weak, poor or mute and to ensure a profusion of wealth and milch cows.

Elsewhere this book is simply mentioned as Sāma-veda Brāhmaṇa or as Upanishad Brāhmaṇa. In the introduction to several commentaries of the Brāhmaṇas of

Sāma-Veda, Sāyana mentions a Mantra or Upaniṣad Brāhmaṇa. He says:

"There are eight kinds of Brāhmaṇas: among these the first one is difficult to understand; the second is Sadvimśa; the third is Sāmavidhi; forth is Ārṣeya; fifth is Devatādhyāya; sixth is Upaniṣad, seventh is Saṁhitā Vāṁśa, eighth Upaniṣad Vāṁśa - thus these are the eight kinds of Brāhmaṇas. The Upaniṣad part is divided into two: Mantraparva and Vidya. The catalogue of Sanskrit MSS in the library of H.H. the Maharajah of Bikaner (Calcutta 1880.P.57.No.139) mentions a manuscript of the same book. The colophone reads thus: Iti Mantrabrahmāne dvitiyah Prapāthaka Samāptah. Here it refers in all probability to the first two chapters of the chāndogya Upaniṣad in continuation of which the Upaniṣad part is written. Oppert in his "List of MSS in private libraries of Southren India (Vol I & II Madras, published in 1880 & 1885) mentions a MS in Grantha character, (I. 4643) and also a commentary on the same (I. 8157) without the name of the author. The late Dr. Bhandarkar in his Report on the search for Sanskrit MSS in the Bombay Presidency during the years 1882-83' (Bombay 1884) mentions a MS of the same name. Another MS of the same was found in Bombay which was utilised by Dr. Heinrich Stȫ̄ner in publishing the first Prapāthaka of this book. It contains mainly Yajus verses. The colophone at the end runs thus 'Iti Śrijoda Mantra (b) Samaptah!. Just before this is 'Iti Mantrabrahmanasahita Samaptah'

The former quotation points to the conclusion that these verses were associated with Witch-craft as is indicated by the word Joda meaning Mantras used as witch-formulae. This is a special feature of this MS and it seems to me that this MS must have come into existence when witch-craft was predominant in society and also in that part of the country.

Weber mentions a MS bearing the name of Upaniṣad Brāhmaṇa found in the body of chandogyopanishad. The colophone at the end reads thus. Iti Upaniṣad Brāhmaṇa Daśamah prapāthaka: daśamah has been corrected into Aṣṭamah. The MS found in the library of H.H. the Maharajah of Bikaner has a similar ending: Iti Upaniṣad Brāhmaṇa Mantradhyāyākhye Karmakānde Dvitiyāḥ. From this it may be concluded that the first two prāpāthakas have a special name: chapters describing "action" is termed as Mantra, while the name Upaniṣad Brāhmaṇa means evidently Brāhmaṇa and Upaniṣad together. This is confirmed by the fact that the usual colophone to such MSS 'Iti Upaniṣad Brāhmaṇa' means evidently Brāhmaṇa and Upaniṣad together. This is confirmed by the fact that the usual colophone to such MSS Iti Upaniṣad Brāhmaṇam Saṁaptam is missing. It may be that the Upaniṣad followed the Brāhmaṇa immediately. But nowhere in the mantra portion of the MS, it is called specially Mantra-Brāhmaṇa. In Mantra Saṁhitā, the 1st Prapāthaka ends thus 'Iti Śrīmantra Saṁhitāvāṁ Mantrādhyāye Prathamah Prapāthakah'. The second Prapāthaka also ends in the same way. The

catalogue of Sanskrit MSS existing in Oudh compiled by Devi Prasad, mentions a *Upaniṣad Brāhmaṇa*. Here the colophone at the end of first *Khanda* of first *Prapāthaka* mentions it only as *Upaniṣad*. The text and commentary found here are by *Sāyana*.

We have now to consider why the name *Chāndogyo-paniṣad* is given to this *Brāhmaṇa* at some places, and at others *Brāhmaṇa* only. Though it is called *Upaniṣad* at some places, as the text describes the verses uttered at the time of the performance of domestic rituals, specially prevailing among the followers of *Sāma-Veda*, its significance as a *Brāhmaṇa* is evident. The title '*Chāndogya Brāhmaṇa*' would have been a more appropriate name for it. In MSS which give only the pure text of *Chāndogyo-paniṣad*, this part of the text is mentioned as *Chāndogya-Brāhmaṇa* and ends with the colophone '*Iti Chāndogya Brāhmaṇāṁ Samāptam!*' Stein in his 'Catalogue of the Sanskrit MSS in the Raghunātha Temple Library of H.H. the Maharajah of Jammu and Kashmir (P.4) and in the 'Catalogue of the Benares Sanskrit College Library (P.27) and Oppert (II,10,134) mention this MS as *Chāndogya Brāhmaṇa*.

Paterson mentions this book in two places: in his 'Second Report of the operations in search of Sanskrit MSS in the Bombay Circle (April 1883-March 1884. P.179) and in the 'Catalogue of Sanskrit MSS in the Library of H.H. the Maharajah of Ulwar with Sanskrit

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1. Verzeichnis der Sanskrit und Prakrit Hdss der Königlichen Bibliothek zu Berlin Bd 1.

texts (P.10; No.240). Böthlink mentions this book as Chāndogya and Āpastamba refers to it in his Śrauta Sūtra. (X,1,3 and X,2,5)<sup>(1)</sup> In both it ends thus 'Iti Chāndogya Brāhmaṇāṁ Bhavati', which may mean 'thus ends the sayings of the Chandogas'.

In the hand-written MSS, we find in the commentary of Sāyana, the name Chāndogya Mantra-Brāhmaṇa Kielhorn in his list of MSS<sup>(2)</sup> mentions a Chāndogya Mantra-Brāhmaṇa along with three other Brāhmaṇas. Both in the text and commentary of the first Prapāṭhaka of this book, Sāyana mentions it as Sāmabrāhmaṇa, but this name occurs in the text of the second Prapāṭhaka only. This name is given by him both to the Brāhmaṇa and the Upaniṣad. The first two Prapāṭhakas which comprise the Mantra-Brāhmaṇa, are given a special name-Mantraparvan. We have, at the end of the third Khaṇḍa of first Prapāṭhaka of these texts 'Iti Sāmabrāhmaṇa-bhāṣya Mantraparvanī trtiya Khaṇḍa'.

Government Oriental Manuscripts Library<sup>(3)</sup> of Madras mentions in its catalogue a Sāmaveda-Brāhmaṇa and a Sāmaveda-Brāhmaṇabhāṣya by Sāyana. Another MS of the same is available in Nandī-Āṅgari character, but much injured. Another MS of the same is in Grantha character. This is complete and is in good condition. Burnell in his introduction to Vāṁsabrāhmaṇa remarks:

(1) Aufrecht - Catalogus Catalogarum P-39

(2) List of Sanskrit MSS purchased by government during 1881. P-6.

(3) Alphabetical Index of MSS in the Govt. Oriental MSS Library, Manas 1895, P-105.

"Sayana's commentary on the Mantra parva of the Sāma-Brāhmaṇa appears to be on the first two chapters of Chāndogya-Brāhmaṇa". Here this book is mentioned as "the Brāhmaṇa of the Sāma-Veda". From these, it seems as though this book was known in the South as the 'Brāhmaṇa of the Samaveda', whereas in the north of India it is known as 'Chāndogya-Brāhmaṇa'.

Oppert mentions five more Sāma-Brāhmaṇas<sup>(4)</sup> and one Sāmaveda-Brāhmaṇa.<sup>(5)</sup> Paterson in his fourth report mentions a Sāmabrahmaṇa,<sup>(6)</sup> but the text of this book is not the same as this Mantra-Brāhmaṇa. Two more commentaries of Sāmabrahmaṇa are available - one ascribed to Vidyāranyaswāmi and the other to Vidyāranya, both supposed to be the names for Mādhava.<sup>(7)</sup> In these texts, we also find the name Mantrapāṭha a name used for a similar collection of verses by the followers of Āpastamba. This name appears in one of the MSS with Sayana's commentary. The text is full of mistakes. We read at the end 'Iti Mantraparvanī dvitiyapāṭha (h) Samāptah (-m) hariḥ Mantrapāṭha sama-  
ptah (-m). In spite of the bad condition of the MS, this, cannot be considered as a mere slip of pen, but another name of Mantra-Brāhmaṇa, which was perhaps prevalent in certain circles. A Mantrapāṭha is men-

(4) I. 3244; II. 419, 2293, 3244, 6497.

(5) II. 8706.

(6) A fourth Report on the operations in search of MSS in the Bombay Circle, April 1886 - March 1892.

(7) Oppert II. 5084 and Catalogue of Sanskrit MSS in Mysore, Coorg, Bangalore 1884, by Rice P.62.

tioned in the catalogue of the Benares Sanskrit college library under the heading of Sama-Veda. The reference might have been to this book. It cannot be said precisely if all the Brāhmaṇas mentioned in this connection are indentical with the text of this Mantra-Brāhmaṇa. In most of the catalogues nothing more than the mention of the name is available.

The name Mantra-Brāhmaṇa occurs in the MS found in Bikaner (P 59) and also in the verses quoted by Satyavrata at the beginning of his book. Through the editions published by this auther, this name has become popular and hence the title cannot be changed.

#### MANSUSCRIPT MATERIAL

The available manuscripts of this book are of three kinds. Pure texts, text with the commentary of Sayana and Text with the commentary of Guna Viśnu. The Pure-Texts are as follows:- Chāndogya Brāhmaṇa.

Fol. 1-20 Brāhmaṇa, 21-106 Upanisad.

The colophone runs thus; Iti Chāndogya Brāhmaṇam  
Saṁaptam Savasti Saṁvat 1660 varse bhādrapada-māse  
kṛṣṇapakṣe 14 bhṛgau// // adyeha vārāṇasīvāstavya-  
śrīśrīśrīmālajñatīyagovordhanena likhitam asti  
vaikumthe - - - vitam nīlakanṭhapāṭhanārthāya athavā  
paropakārār-tham ca// // - - - bhavatu// // nirvighnam  
astu// // śrī // 217// śrī //

Except for these gaps, the MS is very good, clearly written and almost without mistakes. The Brāhmaṇa is divided into two Prapāṭhakas of eight Khaṇḍas each.

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It must be mentioned that the writing of e and o is done partly in the old style, partly in the new style. By the side of ke and ko we find ak and akā. Ms No. 1281 of the India office: Chāndogya-Brāhmaṇa. The MS is modern. Foll. 31b - 60 has the Chāndogya-Brāhmaṇa; of which 31b-37a forms the text of this Mantra-Brāhmaṇa. This is followed by Upaniṣad. The text is in two Prapāthakas, each of eight Khaṇḍas. The MS is a copy of the above, and has the same mistakes which occur where the handwriting is less clear. Further, there are many mistakes with regard to e and o due to change in the manner of writing.

#### TEXT WITH THE COMMENTARY OF SAYANA.

MS Whish No. 85 Property of the Royal Asiatic Society in London. This MS is mentioned in the journal of the Royal Asiatic Society of Great Britain and Ireland for 1890, P.809 in the Whish collection of Sanskrit MSS. The two chapters of Sāyanas' Mantraparvan form a part of Chāndogamantra-Brāhmaṇa-bhāshyam. It also includes the text of this bhāsaya and is termed as Mantrapātha. Aufrecht does not mention this MS. The Whole of this Whish - and - Todd collections are left out by Aufrecht. Winternitz in his annotation of Mantrapātha (P.XVIII) refers to this omission. There is no description of this MS in any of the catalogues.

This MS has 98 palm leaves of 13X2". Each page has 7 to 10 lines. The script is grantha. It is well written, but very incorrect, specially in the second Prapāthaka. Foll. 1a- 81a show Sāyana's commentary.

From leaf 82 the numbering starts anew. Fol. 1a-166 comprise the text of Mantra-Brāhmaṇa called here *Mantrapāṭha*. Between pages 50 and 51 is an unnumbered page. The text of the Brāhmaṇa is incorrect and badly written. Most of the words are incorrect. The text as well as the commentary are divided into seven instead of eight *Khanda*s in both *Prapāṭhakas*.

Manuscript found in India Office<sup>(1)</sup> this MS is bad throughout and differs considerably from the commentary of the above MSS mainly in the first *Prapāṭhaka*, sometimes to the extent of a whole mantra. The text of the Brāhmaṇa comes first, the explanation of the Mantra next in each verse. As they stand, they are either just attached without any connection, or preceded by *Pāṭhas*. The texts of I, I, 114 are missing besides, I. 6, 10, 11, 12 and 13 are only repetitions of I, 6, 3, 18, 28 and 29 with exchanged deities. The Brāhmaṇa is divided into 2 *Prapāṭhakas* of seven *Khanda*s each. The commentary to the *Mantraparvan* starts on Fol. 1a, line 7; the initial verses start with a special reference to the Mantra Brāhmaṇa. The introductory verses customary to Sāyana as Vāgiśādya etc., are not to be found, perhaps they were never there. A commentary to *Drahyāyana Grhya-Sūtra* is inserted after 1a and 1b. How it came there is not clear.

Ms of Government Oriental Manuscripts library,  
Madras. No.D 68 of the Descriptive Catalogue of

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(1) Catalogue of a Collection of Sanskrit MSS by Burnell, London 1869, No.158.

Sanskrit manuscripts, Vol. I. P 128. The size of the MS is  $11\frac{1}{2} \times 9\frac{1}{4}$  and consists of 181 pages. There are 14 lines on a page. It is written on paper in Devanāgari character. It is in good condition but incomplete. The MS begins from Fol. 1a. commentary for 6 verses in the 14th Khaṇḍa is wanting. The codex contains also Khādira-Grhyasutrabhasyam, which begins from Fol. 91a. This is a commentary on the mantra portion of the Upaniṣad Brahmana by the well-known Sāyanāchārya. The author begins by saying that at the request of King Bukka, he (Sāyana) commented upon the R̥g-veda, the Yajur-Veda, and the Saṃhitā portion of Sāma-Veda, and then he proceeded to comment on the Brahmanas of the Sāma-Veda. These are enumerated at the beginning of his commentary. The Mantra Khaṇḍa forms one of the two parts of the Upaniṣad Brāhmaṇa, the other part being the Chāndogyopaniṣad. It is called Mantraparva as it contains the verses recited in connection with marriage and other ceremonies among the Sāma-vedins. The colophone at the end is as follows: - 'Iti Sāyanācārya kṛte Mādhavīye Vedārthaprakāśe Sāma-brāhmaṇa mantraparvāni dvitiyaprapāṭhaka sāṣṭha khaṇḍa, iti Kāmyamantrā Vyākhyātāḥ// Atha snātakādi pūjārūpa madhuparkāṅgebhūtā mantrā vyākhyāyante.' No. 69. of the same volume gives another version of the same commentary in Nandināgari character. It is on palm leaves, and is in injured condition. It was restored in 1896. No. 70 of the same volume gives another copy of the same commentary on palm-leaves. It

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is in Grantha character, old and in injured condition, The commentary begins from Fol. 6a. Folios 1a to 5b have Vāmanakarikā. The whole MS is of 152 pages with 10 leaves on a page. The size is 12 $\frac{1}{4}$  x 1 1/2 Foll. 87a has Viṣṇusahasranāmabhāṣyam, 88a has sthālīpākavidhiḥ and 90a has Drāhyāyanagrhyapariśiṣṭāṇ. The work is complete. It contains the commentary of Sāyana as in No. 68 but the beginning is different. It runs thus:-

Yo anthāḥ pravisya mama vāchamīmāṁ prasuptam  
sañjīvaya = tyakhilaśaktidhas = svadhāmnā/  
Anyām - ścha ha (stacha) na - ścavāṇa = tvagādīn  
prāṇān name bhagavte puruṣaya tubhyam. These four lines precede the usual introduction of Sayana. The end, too, is slightly different: it ends thus:- "pravochāṁ prabrahvīmi 'kimitiche - ducyate' Anāgām anaparādhām gāṁ uktarūpeṇa mahānubhāvam nāvadhiṣṭa hē devāḥ himsām mā kuruta/ ohmi-tyaṅgīkāre/ ahantavye - tyaṅgīkṛ-tyo trṣrjata/ hari Om//.

Vedārthasya prakāsena tamo hārdam nivārayan/

Pumārtham = chaturo deyād = vidyātīrtha=maheśvarah//

This is followed by the colophone:

Iti śreemadrajādhirāja - parameśvara - vaidikamarga - pravartaka - sree - vīra - Bukka - bhūpāla - sāmrājya - dhurandhara-srī-sāyanācārya-vīrachite-nādhaviye vedārtha-prakaśe Sāma - brāhmaṇa mantra-parvāṇi dvitiya prapāṭhaka saptamah khaṇḍah'

Mantrabhāṣyam samāptam.

This MS gives the commentary of the second prapāṭhaka.

TEXT WITH THE COMMENTARY OF GUNAVISNU.

A MS of this description is found in the India

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office library (No. 2321.A). It is written in Nāgari and must have been copied from a Bengali MS; this is evident from the numerous mistakes in the copy. On the whole it is bad and incorrect. Colebrooke made many corrections and has written on the first leaf as 'Very incorrect'. In this MS, the exposition of the Mantras of Mantra-Brahmaṇa along with some other Mantras is given from Gobhila. In the colophon it is mentioned as chāndogya-mantra bhāṣyam, a name given to the following MSS also. But there is much difference in the subject matter and text. The Calcutta Sanskrit College has a MS of this text with the commentary of Gunavisnu, styled as Chandogyamantrabhāṣya. This commentary is for all the Mantras of the chāndogyas. It is a well-written and correct MS in Bengali, but unfortunately it is incomplete. It contains Khaṇḍa 1, 2, and 3. In numbering the pages, the number 25 is omitted and number 53 appears twice.

The MS of tūbingen No.54.<sup>(1)</sup> It is called chāndogya-mantrabhāṣya. The catalogue does not supply us with any discription of the text. The MS is very bodily written and incorrect. It is on ordinary Indian hand-paper. It consists of Foll-44 with 9 lines on each side. The script is Bengali. This MS, too is incomplete. It has only khaṇḍa 1 and 2.

No complete copy of this important book is available. The two oxford MSS mentioned by Aufrecht are

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(1) Systematischer Haup Katalog der Universitätsbibliothek Tribingen.

also incomplete. Nothing much is known of the Paris MS. According to the description given, it seems, the MS mentioned by Mitra, (Notices No.1049) is the same.

For the text of this book, I have taken the text and commentary of *Guṇaviṣṇu*, as this was the older and more popular commentary prevalent among the *Sama-Veda* cult. This is the text that was in use during the few last centuries.

As the MSS vary considerably, I have omitted the critical apparatus, as I felt that will not throw any new light on the subject matter of the text.

As regards the Commentaries of *Sāyana*, they differ considerably from each other, and even the expositions of the same verse differ from each other. The difficulties arise from the fact that these passages do not agree with the basic text of *Guṇaviṣṇu* (found in the India office). This may be due to the fact that in India commentators follow their predecessors and copy them blindly and eventually add some remark. The differences in the texts may be seen in the following:-

In I,3,13, the Whish MS of *Sāyana* agrees with the India office MS of *Guṇaviṣṇu*, whilst the India office MS of *Sāyana* is different from *Guṇaviṣṇu* from the middle. It is the same with I,6,29. Where the India office MS of *Sāyana* differs and gives double the commentary of the Whish MS. The same is to be seen in I,6,33 and 34. In I,5,11 the Whish MS of *Sāyana* follows the India office MS of *Guṇaviṣṇu*, while the India office or Burnell's MS of *Sāyana* differs from the latter and

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gives double its commentary. At the beginning of I,2, 15, the text of the Sanskrit College MS and the India office MS of Guṇaviṣṇu are the same, whereas the text of Whish MS is different; at the end both the Whish MS and the India office MS of Śāyana agree with the MS of Gunavisnu. So it seems as though the India office MS of Śāyana differ's more from Guṇaviṣṇu's MS than the Whish MS of Śāyana. The latters' differences are not as evident, but appear only in details. So the Whish MS seems to be the Original work of Śāyana. It is difficult to account for these differences.

#### MANTRA-BRĀHMANA, MANTRA-PĀTHA AND GOĀHLA GṚHYA-SŪTRA.

The Mantra-Pātha is a list of Mantras for recitation. They are used by Apastamba in his Gṛhya-Sūtra. Winternitz has pointed out in his introduction that they were prayers handed down by oral tradition by people who were no longer familiar with Vedic speech. The remark of the Jaina monk Harīkeśabala about the Brāhmaṇas that they were only bearers of words, without understanding their meaning though they have studied the Vedas, was probably literally true at the period when these Mantras were grouped, for many grammatical irregularities are to be seen in the different versions of the text.

These Mantras could not have been used for the higher sacrifices but were used by all classes of people for important occasions of daily life, and became corrupted in the mouths of worshippers who repeated them on account of their intrinsic sacredness, without

knowing the meaning of the words. As Dr Winternitz remarks "The less they were understood the more sacred the prayers and charms became and the stronger the belief in their efficacy as an old adage says "the gods love what is mysterious and hate what is evident".

Winternitz gives an interesting example of the above: "A German novelist tells of an old farm-servant who knows some verses from his hymn book by heart, but recites them quite wrongly, making sheer nonsense of them. But when he is told how he ought to recite them, he gets angry and refuses to adopt such daring innovations."

These Mantras are used in the Āpastamba Gṛhya Sūtra, but their meaning was not understood, or only half-understood for where these Mantras were used, they have very little connection with the ceremony at which they were recited.

De Winternitz has pointed out these incongruities: 1. The very first verse of the Mantra-Pātha, which is to be recited when the wooers are sent out has really nothing to do with this act. The words 'varebifvaram' (Vara also meaning 'wooer') were the only motive for using the Mantra in this connection. "Mantra I,2,6 beginning 'Around thee, O Indra, May our songs be' has certainly no connection with the ceremony of dressing the Bride. But the word 'pari tvā' were enough to use the Mantra when putting" the new dress round the bride. "Mantra I,6,1 'The earth is supported by Truth etc.' was prescribed for the supporting of the carriage on

account of the word Uttabhita 'supported.'

The Āpastambins recited, these Versps in the same way as many a Roman Catholic the Latin prayers, and many a jew said and listened to Hebrew prayers without any knowledge of the language. Besides the above shows that the Verses were compiled arranged by men who knew the Vedic Saṁhitas but to whom the Vedic language of the Saṁhitas was a dead and forgotten language. The important thing for them were the words and not their purport.

The Mantra-Brāhmaṇa forms the basis of the Gobhila, Gṛhya-Sūtra. In fact, the author only quotes the beginning of the verses, taking it for granted that the text of the book is known to the priest by heart.

Few are the verses of Mantra-Brāhmaṇa found in the Mantra-Pāṭha. In some places there are variations. This I have shown in the Appendix.

In the Mantra-Pāṭha, we do not come across a consistent group of ceremonies described in order of their importance, but detached and strewn bits of ceremonies.

#### EDITIONS

There are several editions of this book. The most popular of these is that by Satyavrata Śamaśramī edited in Bengal, where the Śama-Vedic cult is still prevalent. The editions are as follows: -

1. Mantra-Brāhmaṇa edited with a proper commentary and a Bengali translation of Sayavrata Śamaśramī-  
Title: Sāmavedasya Mantra - Brāhmaṇam: first in Nāgari followed by Bengali on the same leaf,. Śakabdhah 1794

(1872 A.D.). No indication of the place of printing is given. Published in the 5th Volume of the "Pratnakamranandini: the Hindu commentator" - a collective work edited by Satyavrata. At the beginning there is an introduction of three pages in Sanskrit, followed by a shorter one in Bengali. The commentary has been written with the aid of the commentary of Gunavisnu, Rishi, devatā, and viniyoga have been added in annotations. The number of pages is 138.

2. This is reprint of the same edition, only with the title on the folder and without any introduction. It was sold separately. Title: Mantra Brāhmaṇam of the Sāmaveda with a commentary and Bengali translation by Satya Brata Śamaśrami. Calcutta 1873. Both these editions are below the mark.

3. The same edition published again in a corrected form by Satyavrata in the Ushā. The title, mantra-Brāhmaṇam is in Sanskrit. Copies of this book were issued with the cover-title after printing them separately from the journal. Calcutta Śambvat 1947 (1890 A.D.). Apart from corrections in the text and an enlarged commentary, the book shows an index and an enumeration of the Pratīka; there is also an introduction in Sanskrit (12 pages) and one in Bengali (8 pages) Number of pages including the commentary is 168. The text is far better than in Land 2 but the commentary defective.

4. Mantrabrahmaṇam in the Mantrasamhitā of the Sāmaveda edited by Prāpasāṅkara and Dayāśāṅkara. Jīrṇadurgā 1883. Oblong. The complete text of the

Brahmaṇa as well as Rishi, devatā and Viniyoga is on  
p. 213 - 247.

The Mantra-Brahmaṇa published at Poona 1887 and mentioned in the catalogue of the India office Vol. II part I P.120 does not belongs to the Sāma-veda, but to the Rg-Veda as the colophon mentions.: Iti Rigvedinām mantra-Brahmaṇām samāptam.

Besides these versions printed in Nāgari, there are two Grantha editions:

5. Chāndoga-Mantra-Brahmaṇam: Khādira- Mahānuni-  
Prāṇīta - Grhya - Sūtra-sahitam, edited by Kṛṣṇaswāmi-  
Śrauti. Pañchanadakshetra 1884. 60 pages. At the end is a Gṛhya-pariśista. The Anunāsika is expressed by an Avagraha-sign, and precedes the Anusvāra. This editions is very good, almost without mistakes, since it has been printed, evidently, from a good MS.; the end of the Brahmaṇa reads thus: iti chandogyopani-  
ṣadi Mantra-brāhmaṇa-dvitiyah prapāthakah Mantra-  
Brahmaṇa (h) Samāptah.

6. Chāndoga-Mantrabrahmaṇa-Trivadi 1884. 60 pages.  
Jyotirvilasam Press. It is not known if it is a good edition as a copy of it is not available.

7. The text of the Mantra-Brahmaṇa is given scattered in the Gobhiliya-grhyakarmaprakāśikā by Subrahmaṇaya-vidvān. Benares 1886. This book is an explanation to the Grhya ritual according to Gobhila and mentions each time the complete Mantra, rishi, devata and viniyoga.

8. There is another edition in Grantha character

edited by Lakshmaṇa Śrauti. It consists only of the text, no commentary is included. It is entitled *Sāma-vedīya Mantra-Brāhmaṇam Khādira Gṛhya-Sūtra-Sahitam* edited in 1908. It is only of 50 pages.

9. Besides the above there are two German editions of this book. The first *Prapāthaka* with Sāyana's commentary was edited by Heinrich stönner in 1901 and the 2nd *Prapāthaka* edited by Hans Jorgensen in 1911 with Sāyana's commentary. These two give us Sāyana's commentary though in part.

The first *Prapāthaka* has an introduction of 35 pages. Text, commentary and German translation is of 53 pages. The text begins with the commentary of Sāyana. After the usual introduction of the commentator, the Mantras of the book commence. Each Mantra is followed by the commentary of Sāyana and a translation in German. From the colophone at the end, the numbering of the Khaṇḍas of the text was eight according to *Gunavisṇu* and seven according to Sāyana. *Gunavisṇu* calls it 'Chāndogya-Mantrabhaṣyam' whereas Sāyana calls it 'Mantraparva' in *Sāma-Brāhmaṇa-Bhāṣva*. They are as follows: 'Iti bhaṭṭagunavatiṣṇukṛte chāndogyantrabhaṣye Aṣṭamah khaṇḍah' and 'Iti Sāyanāchāryavirachite Mādha-viye vedārthāprakāśe Sāmabrahmaṇabhaṣye mantra parvaṇi prathamaprapāthake saptamah khaṇḍah'.

The second *Prapāthaka* has an introduction of 11 pages followed by the text and commentary. Each mantra is followed by the commentary of Sāyana. At the end is a German translation of whole *Prapāthaka*. 83 pages.

### SYNOPTIC ANALYSIS OF THE BOOK

#### Prapathaka I.

The first prapathaka begins with marriage ceremony. Stanzas 1 and 2 deal with the preliminary sacrificial ritual in which oblations to the fire have to be given. St 5 and 6 deal with the presentation of new cloathes to the bride with which the elders of the family had to dress her. St 7 and 8 she is presented before the sacrificial fire, ready to be given away to the bridegroom. St 9 and 10 Invocation to the God of fire for the protection and prosperity of the bride. St 10 - 14 Blessings to the bride and prayers for a prosperous and long life.

#### Khanda I.

This Khanda gives the description of the marriage ceremony St. 1 - Aśmārohana ceremony or the mounting of the bride on the stone, first mentioned in the Atharva Veda. St 2 - The bride scatters the fried corn with a prayer for the long life of her husband. This came to be known in the Grhya Sutra as Lājahoma ceremony. St. 3 to 5 the formal separation of the Maiden from her father's family. St. 6 and 7 - Describe the treading of the bride and the bride-groom through the seven steps, each representing some aspect of life as food, strength, rule of life, comfort, cattle, prosperity of wealth, and seven-fold Hotrishop. At the end of this the bride-groom claims the fellowship of his bride. In grhya sutras it is named as Saptapadi ceremony.

St. 8 Benedictions of the audience. St 9 to 15: Marriage view and prayer to the gods for the unanimity of married life.

#### Khanda II.

Describes ceremonies that take place after the principal ceremony in the marriage ritual. These are performed jointly by the couple. St. 1-6: Describes oblations to the fire for avoiding sins and shortcomings relating to conduct, words, smile and other physical defects. St 7 to 9: Describe the ceremony of showing the pole star to the bride. St 10: Departure of the bride to her husband's home. St 11-12: Prayers for the protection of the couple from dangers on the way. St. 13-14: Reception of the bride in her new home.

#### Khanda III.

Described ceremonies to be performed by the bride at the house of the bridegroom on the 4th day of marriage. This is followed by a ceremony for the birth of a son.

#### Khanda IV.

St. 1-6: Ceremony of parting of hair, known later as Śimantonnayana. St. 7 & 8 Sacrifice for woman in labour. St. 9 The ceremony for production of intelligence in the new-born child, later known as Medhejanayan. St. 10-13: Prayers for the long life and prosperity of the child. St. 14: Ceremony of naming the child. In later books this is known as Nāmakarana ceremony. St.15: Transferring the

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care of the boy to the years, so that his life may be lengthened. St.16: The benediction of the father.

Khanda V.

St. 1-8: Ceremony of the tonsure of the child's hair. This is known in the Grhyasūtras as Chūḍākaraṇa ceremony. St.9: The initiation ceremony.

Khanda VI.

Invocation to various deities.

Khanda VII.

Prayers to gods for protection of cattle.

Prapāthaka II

Khanda I.

Sacrifices to the king of serpents so that they may not harm children and cattle of the house.

Khanda II.

St.5: Ceremony of the selection of an animal from the herd for sacrifice. St.11. - Ceremony for the protection of the herd of cattle. St.14: Prayer to the god of night at the end of sacrifice.

Khanda III.

Ceremony of giving funeral oblations to the spirits of the dead. This is known later as Sraddha, ceremony.

Khanda IV.

Ceremony of Agnihotra to be performed daily by the householder. St.6: Prayer to Gārhapatyāgni or fire installed in the house.

Khanda V.

Ceremony for destroying poisonous reptiles and

insects. St. 14 : Prayer to the sun to be performed by the householder in the morning.

Khanda VI.

Ceremony for the increase of wealth and prosperity.

## THE MANTRA - BRAHMANA

## FIRST PRAPĀTHAKA

## KHANDA I

(The preliminary sacrificial ritual, in which oblations to the fire have to be given on the occasion of marriage. Each verse ends with 'Svāhā' which is characteristic of Vedic rituals.)

I,1,1. O god Savitar, stimulate the sacrifice, instigate the master of the sacrifice for partaking of its fruits. May the divine Gandharva, who purifieth thoughts, purify our thoughts. May Vācaspati sweeten our words.

I,1,2. Thy name is known as Kāma; thou art (known as) intoxication. Bring her near. For thee the wine is kept ready. Better is thy birth here, O Agni, thou art made from penance-Svāhā.

I,1,3. O Maiden, I besmear with honey thy creative organ. It is the second month of god Prajāpati, by which thou dost bring even unruly men under thy sway.

I,1,4. The sages of yore made the flesh-eating fire transformed into the generative organ women, trying to conceal it; with it they made ghee (charified butter) namely that which be-

longs to Tvashtar of the three horns -- may he put it in you.

(Presentation to the bride of new clothes with which the elders of the family had to dress her.)

I,1,5. These who spun, wove, who stretched, and what divine beings have knotted on both sides, may those goddesses cover you to old age; O long-living one, array thyself in this cloth.

I,1,6. Gird her with these clothes; make her to have a life of hundred years (and) make her life long. So may you live (one) hundred autumns, resplendent with power. O noble one! May you distribute wealth while you live.

I,1,7. (Presentation of the bride at the ceremony before the sacrificial fire, ready to be given away to the bridegroom.)

Soma gave to the Gandharva, Gandharva gave to Agni, so now Agni has given to me this maiden, and riches and sons.

I,1,8. May my lord make for me auspicious and uninjured paths. May a path over which my husband goes be made ready for me.

I,1,9. (Invocation of the god 'Fire' for the protection and prosperity of the bride.)

May Agni come hither first from the gods.

May he release the offspring of this (bride) from the fetters of death. That may this King Varuna agree to, that this wife may not weep

-- may he

because of distress (falling to her lot) through her sons - Svāhā.

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I,1,10. May Agni Garhapatya protect her. May he make her offspring reach old age. Not with an empty lap, may she be mother of living children. May she experience delight in her sons-Svāhā.

I,1,11.(Blessings to the bride).

May heaven protect thy back, Vāyu and the two Aśvins thy thighs; may Savitri protect thy suckling sons; until the garment is put on (thy sons) may Brhaspati guard (them), and the Viśvedevas afterwards - Svāhā.

I,1,12. May no cry arise in thy house at night; may lamenting women enter elsewhere. Mayst thou be not troubled in a city of weeping people, shine as the wife of a living man in the house of thy husband, seeing thy children happy.

I,1,13. Unfertility, grief for the death of children sins or sufferings, unfastening them like a withered garland, I unfasten them as a snare, and turn them towards thy enemies - Svāhā.

I,1,14. May death go from hence, and may immortality come to us; may Vaivasvata grant safety to us. Depart, O Death! by a different path, by one which is not ours, and is distinct from the path of the gods. I speak to thee who hast

eyes, who hast ears: do no harm to our offspring, nor to our male sons - *Svāhā*.

**KHANDA II**

The Marriage Ceremony

I,2,1. (The *Asmārohāna* Ceremony)

Mount on this stone: be firm like a stone; destroy (lit. - turn away) thy enemies, and be not degraded before them.

I,2,2. (The *Lājahoma* Ceremony)

This woman, scattering the fried corn, is caused to say to us, 'Let my husband be long-lived, let him live for a hundred years; may my relatives prosper.'

I,2,3. (Formal separation of the maiden from her father's family.)

To the gods Aryaman and Agni the girl has made sacrifice; may he, the god Aryaman, loosen her from hence, not from thence - *Svāhā*.

I,2,4. To the god Pūshan and Agni, the girl has made sacrifice. May the god Pūshan loosen her from hence, not from thence - *Svāhā*.

I,2,5. This maiden, parting from the fathers, goes to the world of her husband, and has per-

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formed the preliminary rite for a husband.  
Besides, as the girl, united with thee, (strong)  
has plunged through the stress of water, so may  
we plunge through our enemies.

I,2,6. (The Saptapadi Ceremony)

One step for food, may Vishnu lead thee;  
two for strength, may Vishnu lead thee; three  
for the rule of life; may Vishnu lead thee;  
four for comfort; may Vishnu lead thee; five  
for cattle, may Vishnu lead thee; six for the  
prosperity of wealth, may Vishnu lead thee;  
seven for the sevenfold Hotrships, may Vishnu  
lead thee.

I,2,7. With the seventh step be my friend; may I  
attain friendship with thee; may I not be sepa-  
rated from thy friendship. Mayest thou not  
withhold thy friendship; do not withhold thy  
friendship.

I,2,8. (Benedictions of the audience.)

Auspicious is this bride; assemble, be-  
hold her; having given her your congratula-  
tions, depart to your several homes.

I,2,9. (The marriage vow and prayer to the gods for  
the unanimity of married life.)

May all the Deities of the Universe mayst  
the waters purify or unite our hearts; May  
Matarisvan, may Dhatar purify us! May the god-  
dess Deshtri unite us!

I,2,10. I grasp thy hand for good fortune, that with me, as husband thou mayest be long-lived. Bhaga, Aryaman, Savitar, Purandhi - the gods have given thee to me, in order that thou mayest attain housewifeship.

I,2,11. Be of no evil eye, not bringing death to thy husband; bring luck to the cattle; be benevolent and vigour. Give birth to men to living children; be godly; bring good luck to men and cattle.

I,2,12. May Prajāpati grant us progeny; may Aryaman unite us until old age; free from all evil omens enter thou thy husband's world. Be the bringer of prosperity to our bipeds and quadrupeds.

I,2,13. O Bountiful Indra, make her bear good sons, bringing good fortune (to her husband); give her ten sons; make her husband the eleventh.

I,2,14. Be thou supreme with the father-in-law, supreme also with the mother-in-law, be thou supreme with the sisters-in-law, supreme also over the brothers-in-law.

I,2,15. May thy heart respond according to my purpose; may thy mind follow mine; mayest thou approve my commands with all thy heart. May Brhaspati imbue thee with compliance.

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### KHANDA III

The Ceremonies that follow the Marriage Ceremony  
to be performed by the bride and bridegroom.

I,3,1. (Oblations to the fire for avoiding the sins  
and shortcomings relating to the conduct, words,  
smile and other physical defects.)

That ever (evils) there are in thy eyelids  
and in the interstices (as the teeth etc.) of  
thy body, I avert them with this full oblation.

I,3,2. Whatever evil is in thy hair, whatever evil is  
in thy vision and speaking, I appease them all  
with this full oblation.

I,3,3. Whatsoever there is inward in thy habits, in  
thy speech, and in thy smiles, I avert it with  
this full oblation.

I,3,4. Whatever evil is in thy interstices and (thy)  
teeth, in thy hands and feet, I appease them  
all with this full oblation.

I,3,5. Those that are in thy thighs, and thy secret  
parts, and joints of the legs, I make them all  
void with this full oblation.

I,3,6. 'Whatever deadly (sins) there are in all thy  
members, I make them all void by these full ob-  
lations of clarified butter.'

I,3,7. (The ceremony of showing the Pôle star.)

Steady is the sky, steady is the earth,

steady is this entire Universe; steady are these mountains, steady is this bride in her husband's family.

I,3,8. By the variegated gem with food for storing, with life-powers for thread, with truth for knot, I bind thy mind and soul.

I,3,9. Whatsoever is in thy heart, let the same be in my heart; whatsoever is in my heart, let that be in thine.

I,3,10.(Departure of the bride to her husband's home)  
Food is the shackle of life; I herewith bind thee with it.

I,3,11.(Prayers for the protection of the couple from dangers on the way.)  
O Sūrya, mount into this Kimsúka-hued variegated golden-coloured and good-wheeled (chariot); may axled like Śalmali, it lead you to the heart of immortality; mayest thou make thy husband content. (syona = soft.)

I,3,12. May not the waylayers, who lie in wait for them, find the two spouses. Let them surmount what is difficult by easy (roads): May the enemies be confounded.

I,3,13.(Reception of the bride in the new home.)  
Here be prolific, O cows, here O horses, and O men; here may the thousand-gifted Pusha also make his dwelling.

I,3,14. 'Here be thy stay, here thy own support; here thy pleasure; here be joyful. In me is thy stability, in me find thy support, thy pleasure, thy joy.'

## KHANJĀ IV

Ceremonies Performed by the Bride and Bridegroom at the House of the latter on the Fourth Day of Marriage.

I,4,1. (The Ceremony to secure the birth of a son.)

O Agni! Thou art expiation; thou art the expiation of the gods. I, a Brāhmaṇa approach thee, desirous of protection. Whatsoever beauty dwells in her that brings evil, drive that away from her.

I,4,2. O Vāyu! Thou art expiation; thou art the expiation of the gods. I, a Brāhmaṇa, approach thee desirous of protection. Whatsoever is within her that bringeth forth death to her husband, drive that away from her.

I,4,3. O Moon! Thou art expiation; thou art the expiation of the gods; I, a Brāhmaṇa, approach thee desirous of protection. Whatsoever there is sonless within her, that drive away from her.

I,4,4. O Sūrya! Thou art expiation; thou art the expiation of the gods; I a Brāhmaṇa approach thee, desirous of protection. Whatsoever within her is unfavourable to cattle, that drive away from her.

I,4,5. O Agni, Vāyu, Chandra, Sūrya, ye are expiations, ye are the expiations of the gods. I, a Brāhmaṇa, approach thee, desirous of protection. What beauty in her is blameful, bringing death to her husband, is unfavourable to children and is unfavourable to cattle, drive that away from her.

I,4,6. May Vishṇu prepare thy womb;  
May Tvashtar adorn thy beauty,  
May Prajāpati impregnate,  
May Dhātar grant conception.

I,4,7. O Siniśāli, mayst thou grant conception.  
O Sarasvatī, grant conception.  
May the two divine Aśvins, wearing lotus-garlands, bring conception.

I,4,8. Male are Mitra and Varuna,  
Male are the twin Aśvins,  
Male are Agni and Vāyu,  
May male embryo be in thy womb.

I,4,9. Male is Agni, male is Indra,  
Male is the divine Brhaspati,  
Mayst thou obtain a man-child, and  
Mayst another male child be born after him.

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(The ceremony of Simantakarana or parting of the hair.)

I,5,1. This is the tree of the strong (Udumbara);  
be fruitful as the strong (Udumbara tree). Having  
renewed leaves again for gain (I.E.trees),  
let riches be born.

I,5,2. Wherewith Prajāpati parts the hair of  
Aditi for great benefit, therewith I part the  
hair. I cause her progeny to reach old age.

I,5,3&4. The Rāka who listens willingly I invoke  
with a beautiful song. Let her who brings  
happiness hear us. Let her (give her mind)  
approach, O Subhagā, giving murture. Let her  
sew the work with an unbreaking needle. Let  
her give a son, the best of the hundred.

I,5,5. What, O Rākā, are thy beautiful favours,  
with which thou givest treasures to the pious  
one, with these of good will thou dost stimulate  
for me offspring, happiness, cattle, long  
life to thy husband.

I,5,6. That (devata) who interposes adversely,  
saying, 'I am an obstacle' to her with the  
stream of ghi I make worship, making her the  
benignant goddess Deshtri.

I,5,7. (The sacrifice for the woman in labour.)  
Vipasćit took the tail away. Dhatar

brought it back again. Go away, Vipasít!  
This one shall be born as a man named N. N.

I,5,8. This is common, this is food, this is longevity, this is immortality.

I,5,9. (The ceremony of Medhájananam or the production of intelligence.)

May Mitra and Varuṇa, may Agni give thee understanding. May the two lotus-wreathed gods Aśvins give thee understanding.

I,5,10. (Prayers for the long life and prosperity of the child.)

O thou beautifully-parted-haired one! the heart that thou hast, rests in Prajāpati. I know that; methinks that is Brahman. May I not have misfortune with my children.

I,5,11. Whatsoever mortal, now immortal finds himself in heaven and in the moon, to the name of that imperishable one I bow. May I not fall into misfortune with my children.

I,5,12. Indra and Agni, ye two creators, give protection (to my progeny), that this boy may not die in his mother.

I,5,13. That heart of the earth is laid in the moon as a black spot, that knowing, that seeing, may I not weep over misfortune of children.

I,5,14. (The ceremony of Nānakaranam or giving a name to the child.)

Who art thou? Which art thou? Thou art

He, thou art immortal. Enter (thou) into the month which belongs to the Lord of the Day.

I,5,15.(Transferring the care of the boy to the years, so that his life may be lengthened.)

Let Him give thee over to the day, let the day give thee over to the night, let the night give thee over to the half-month, let the half-months give thee over to the months, let the months give thee over to the seasons, let the seasons give thee over to the year, let the year give thee over to old age and long life-  
O N N.

I,5,16.(The benedictions of the father.)

Thou art limb born of limb;  
Thou art born of the heart;  
Breath, I form for thee breath.  
Live thou as long as my life exists.

I,5,17.From limb to limb dost thou come into being;

Thou art born from the innermost,  
Thou art by name Veda (study)  
Live thou a hundred Autumns.

I,5,18.Be as a stone, be an axe,

Be unperishable gold.

Thou art myself, O son, do not die.

Live thou a hundred Autumns.

I,5,19. With the smacking sound of cows I kiss thee N.N.

## KHANDA VI.

The ceremony for the tonsure of the Child's head.

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I,6,1. This Savitar has come with the razor.

I,6,2. Come hither, O Vāyu, with warm water.

I,6,3. May the water wet him for (long) life.

I,6,4. Thou art the tusk of Vishṇu.

I,6,5. O Herb, protest him.

I,6,6. O Knife, do not hurt him.

I,6,7. With the Brahman (prayers) with which  
Pūshan sheared Brhaspati, Vāyu and Indra, with  
them I cut your hair, for life, for livelihood,  
for old age and renown.

I,6,8. May you have the three-fold age of Jamadagni  
The three-fold age of Kaśyapa,  
The three-fold age of Agastya,  
The three-fold age of the gods.

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## The Initiation Ceremony

I,6,9. O Agni, Lord of Vows, I will observe the  
Vow; This I proclaim unto thee, may I be en-  
abled to do so, and in that be successful; in  
obedience to this vow, I come from the false  
to the true.

I,6,10. O Vāyu, Lord of the Vows, I will observe the vow, this I declare into thee; may I be able to do so, and in that be successful in obedience to this vow; I come from the false to the true.

I,6,11. O Sūrya, Lord of the Vows, I will observe the vow: this I proclaim unto thee, may I be able to do so, and so be successful. In obedience to this vow, I come from the false to the true.

I,6,12. O Moon, Lord of the Vows, I will observe the vow; this I proclaim into thee, may I be able to do so and be successful. In obedience to this vow, I come from the false to the true.

I,6,13. O lord of the Vows, I will observe the vow, I proclaim this unto thee, may I be able to do so, and be successful. In obedience to this vow I come from the false to the true.

I,6,14. With him who is coming (for Brahmacharyam) we have come together; pray keep away from us death: unharmed may we live with him; may we live in happiness.

I,6,15. Agni has grasped thy hand, Aryaman has grasped thy hand, thou art Mitra by thy action, Agni is thy teacher.

I,6,16. I have come for (the vow of) Brahmacharyam,

97 read initiate me. (With the book you have in hand.)

I, 6, 17. What is thy name? My name is N.N.

I.6.18. At the bidding of the god Savitar, I grasp  
thy hand with the arms of Asvins and the hands  
of Pushan - O N.N.

I, 6, 19. Make a circumambulation of the sun-0 N.N.

1,6,20. Thou art the knot of the life-spirits; do  
not loosen thyself. O Death, I hand over to  
thee this N.N.

I,6,21. O Ahu, I hand over to thee this N.N.

i,6,22. O Kršana, I hand over to thee this N.N.

I, 6, 23. I hand thee over, I.N.N. to Prajāpati.

I, 6, 24. I hand thee over, O N.N. to the god  
Savitar.

I, 6, 25. Thou art a pupil: a Brahmachāri, O N.N.

I, 6, 26. Put on fuel, sip water, do thy work; sleep  
not by day.

I, 6, 27. This girdle, which keeps me away from evil  
speech, and makes my colour appear pure, has  
come to me.

This girdle is a sister, a goddess bringing happiness, giving strength to Prāna and Apana.

I,6,28. The preserver of truth art thou, the chief possession of ascetics, killing the Rākshasas

and resisting the enemies.

O Lady, surround me entirely, may we who wear thee, not perish.

I,6,29. So we attain that excellent splendour of the god Savitar: may he stimulate our thoughts (or prayers).

I,6,30. Bhūh, Bhuvah, Svar, om.

I,6,31. O rich in fame, make me rich in fame. As thou, O rich in fame, art rich in renown among the gods, so may I become famous among Brāhmaṇas.

I,6,32. I have brought wood for Agni, for the great knower in existences. As thou art kindled, O Agni with the fuel, so may I be kindled with long life, wisdom, brilliance, offspring, cattle, spiritual superiority, riches and food-Svāhā.

I,6,33. May my strength come again to me, my life come again to me, may luck come again to me. May my goods come again to me; may divine power come again to me.

I,6,34. May my spirit return to me, my Ātman, my sight and my hearing return to me. May Vaisvāvara, the unimpaired protector of the body, the symbol of immortality abide within me.

## KHANDA VII.

Invocation to Various Deities.

I,7,1. Those Agnis hidden in waters (namely) the Gohya, Upagohya, Maruka, Manohan, Kala, Viruja, Tanudrshti, Indriyaha, these I leave behind me.

I,7,2. That which is terrible in the waters, that which is fearful in the waters, that which is unholy in the waters, I leave behind me.

I,7,3. That which is shining, I seize here, with that I consecrate myself.

I,7,4. To glory, to influence, to spiritual superiority, to strength, to the power of the mind, to courage, to food, to the increase of riches, to splendour to veneration.

I,7,5. O Aśvins, consecrate me with that of which you made the woman. With which you brought away the Sura of the waters, with which you consecrated the dice, with which you consecrated the wide world, with that which is your fame.

I,7,6. Rising, Indra stood with Maruts; having sparkling weapons; he stood with the early-coming ones. Thou art worshipped tenfold; make me (too) worshipped tenfold. I enter into thee; enter thou into me.

I,7,7. Rising, Indra stood with Maruts, with sparkling ways; with the hot-rayed one stood he. Thou gainest (the worship of) a hundred; make me gain a hundred. I enter into thee; enter thou into me.

I,7,8. Rising, Indra stood with Maruts, with sparkling rays. He stood with the setting one. Thou gainest (the worship of) a thousand; make me gain a thousand. I enter into thee; enter thou into me.

I,7,9. Thou art the eye; thou art the sight; subdue in me all sins; may King Soma protect thee. Venerations unto thee; harm me not.

I,7,10. Loosen from us, O Varuna, the upper chain, the lower and the middle one. Then, O Āditya, we will live in thy service free from guilt towards Aditi.

I,7,11. Thou art Sfi, stay with me.

I,7,12. Lead me, both ye, as eyes.

I,7,13. Thou art Gandharva, protect me (come and) protect me.

I,7,14. Like Yaksha, may I be dear to thy eye.

I,7,15. (O Tongue) covered with lips, and edged with teeth alike Nakuli, a thunderbolt. May I not speak stumblingly. Make me speak pleasantly here to-day.

I,7,16. O Lord of the Forest, may you be firm, be our friend, the protector of heroes. Thou art fastened with the thongs, be firm; let him who stands upon you win what is to be won.

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## KHANDA VIII.

## Prayers to gods for the Protection of Cattle.

I,8,1. Protest these my (cows), having strength on all sides, O Bhava and Indra. O Pūshan, bring them back. Let them arrive at our houses not being lost.

I,8,2. These (cows) giving sweet milk, have not been lost to me, with their milk. May these cows, the mothers of the Ājya, (clarified butter), be here in greater number.

I,8,3. Thou art the means of binding the cows; let the cows be bound.

I,8,4. O Protector, protect the cattle born to me. May Pūshan grant them security, so that they may return to me alive.

I,8,5. Thou art the thousandfold increase. Srma gave thee to Indra. Thou, the unharmed, unfailing and giver of food.

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I,8,6. Thou art the nurturer of cows; the pros-  
perer of cows, (take) I thee.

A thousandfold nurturing art thou, lord  
of the thousandfold nurturing for thousandfold  
nurturing, I take thee.

I,8,7. With the copper knife, the pair of ears  
is marked. Of as many of you as there are this  
year, I have made the mark: of more and more of  
you may I make the mark in every following year.

I,8,8. This rope is the mother, which bring the  
cow back into the house with the calves. May  
the cow, rich in milk, give us milk in each  
later year.

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## SECOND PRAPĀTHAKA

## KHANDA I

Sacrifices to the King of the Serpents so that they may not harm the children and cattle of the house.

II,1,1. Thou, who art King of the Snakes in the east, here is thy offering.

Thou, who art King of the Snakes in the south, here is thy offering.

II,1,2. Thou, who art King of the Snakes in the west, here is thy offering.

Thou, who art King of the Snakes in the north, here is thy offering.

II,1,3. Salutations unto thee, (O thou) the tusk of the earth, preserver of the Universe; let us not perish near thee. Separate not the united; unite not the separated.

II,1,4. Soma is the King, Soma-bush is King, Soma is our King; we belong to Soma. A queller of snakes art thou, O Soma-bush. O soma-bush, a queller of snakes thou art.

II,1,5. Whatever agreement you made with the seven Rishis, you snakes, that transgress not. Salutations unto you. Do ye not harm us.

II,1,6. Mayest thou not do harm to our son, grand-

son, our life, our cows, our horses. Do not thou O Rudra, injure our splendid men. With oblations we pray to thee continually.

II,1,9. To the hundred-weaponed, hundred-powered, hundred-times helpful one, Vanquisher of Enemies, (be this gift offered). May Indra who has given us a hundred Autumns, lead us past all evils.

II,1,10. Which four of the god-trodden paths run between heaven and earth - which ones of them will bring liberation from destruction and ruin, lead us to that one here, O all ye gods.

II,1,11. May summer, winter and spring, autumn and the rainy season be fortunate for us. In the safe protection of these seasons for a hundred autumns may we be.

II,1,12. To Idvatsara, to the Parivatsūra, to the Saṁvatsara, do we make great salutations. In the benevolence of these worthy of sacrifice, may we long be fresh and uninjured.

II,1,13. Better than good have the gods brought together; with thee as aid may we win thee. Do thou, Wonder-Worker, O drop, enter us. Be propitious and kindly to our children, our descendants.

(T.S. by A.B. Keith, V, 7, 2, 4).

II, 1,14. Impetuous art thou, O Life-breath, that

I say rightly; for you are at home everywhere, penetrating everything. As age and illness strip from my body, so may you be my preserver from illness. Kill us not, O Indra!

II,1,15. May Agni eat as the first, for he knows how the Havis are. May the wealth-bringing herbs make us the beloved of all men.

II,1,16. This barley has been mixed with honey and duly worshipped by Sarasvati, Indra of a hundred abilities, was furrow-master; the liberal Maruts were the ploughmen. (2nd line A.V. VI, 30, 1c.)

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## KHANDA II

II,2,1. She first shone out; she became a milch-cow at Yama's. Let her be rich in milk, yield to us each succeeding summer. (A.V. III,10,1).

II,2,2. In every house I stand firm; firm in (every) kingdom, among the horses, I stand firm in the cattle; in every life-breath(vital airs) I stand firm, firm in prosperity, firm in every limb and I stand firm in every soul.

II,2,3. In heaven and earth I stand firm, firm in sacrifice.

be everywhere,  
and illness  
be my preserver  
Indra!

for he knows  
th-bringing  
men.

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, Indra of a  
ster; the  
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came a milch-  
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V. III,10,1).

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, I stand  
-breath(vital  
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every soul.

firm, firm

II,2,5. (Ceremony of the selection of an animal from the herd for sacrifice.)

When you, animals for sacrifice, think in your hearts and your minds, then I will fix your minds with the hundredfold tie of words.

II,2,6. May thy mother grant thee permission, thy father, thine own brother, thy friend in the herd.

II,2,7. Taken for the gods is this Havis.

II,2,8. What cattle the lord of cattle slayeth, Both the four-footed and the two-footed, From that sin may Agni exonerate me As from the rest.

II,2,9. The fire moves, entered into the fire, Son of the seers, protector against imprecation, Graciously offer thou for us now with good offering, Never withholding the oblations from the gods.

II,2,10. Mortars and grind-stones are pressed together, When they prepare the Havis every year. O Ekashtaka, having good progeny and good heroes, Be lord of wealth.

II,2,11. (Ceremony for the protection of the herd of cattle?)

The track of Ida is rich in Ghṛta(clarified butter) and greatly trickling. I Jātavedas, accept thou the oblations. The cattle

that are of the village all-formed, being of various forms, may seven of these be with me.

II,2,12. This is the one who showed herself first. But she who moves diving in the river is that. Treasures has she got, the first mother, For all possibilities are contained in her.

II,2,13. This is the one who first arose; She was a milch-cow of many colours; May she, who is the spouse of the year, Be benignant to us.

II,2,14.(Prayer to the God of Night at the end of the sacrifice?)

The night which the gods rejoice to meet as a milch-cow coming unto them, let her rich in milk, yield to us year after year.

II,2,15. O Night, thou the image of the year,  
We worship thee;  
Make not our descendants subject to decay,  
And multiply our riches.

II,2,16. May Anumati approve to-day our sacrifice among the gods; let Agni be the oblation-carrier of me, the worshipper.

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## KHANDA III

The Sráddha Ceremony

(Ceremony of giving Funeral oblations to the spirits of the dead)

II,3,1. Svāhā to Soma, with the Fathers.

II,3,2. Svāhā to Agni, the conveyer of the offerings to the fathers.

II,3,3. Expelled are the Asuras, the workers of evil or mischief, who sit in the Vedi.

II,3,4. Whatever Asuras roam about at will, assuming various shapes, feeding upon Svadhā, be they longbodied or small-bodied, may Agni expel them from this world.

II,3,5. Come here, ye men, on the mysterious old paths; both give us here excellent property, and assign to us wealth heaving all heroes.

II,3,6. Here regale yourselves, O Fathers, Like bulls come hither, each to his own share.

II,3,7. The Fathers have regaled themselves. Like bulls they have come each to his own share.

II,3,8. Salutations to thee, O Fathers, for longevity. Salutations to thee, O Fathers, for strength. Salutations to thee, O Fathers, for satisfaction. Salutations to Thee, O Fathers, for happiness.

II,3,9. Salutations to thee, O Fathers, for sap.  
Salutations to thee, Fathers, for wrath.  
Salutations to thee, Fathers, to thee, Fathers.  
Salutations to thee.

II,3,10. Give us a house, O Fathers.

II,3,11. A seat, O Fathers, we give to you.

II,3,12. This, O Fathers, is your Clothing.

II,3,13. (O Waters) Ye are a blessing to the  
Fathers Carrying food, nectar, butter, milk  
and water and inroxicating liquor, may ye ap-  
pease the Fathers.

II,3,14. Put in here, Ye Fathers, a fruit of the  
body, a lotus-decorated boy, so that here may  
be a man.

II,3,15. Agni was our measenger (conveyer) of the  
Havis. He carried the gifts, making them  
sweet-scented. He gave them to the Fathers,  
with our prayers. The Fathers ate it; hav-  
ing known this, O Agni, come back to your  
place.

II,3,16. Carry the Caul, O Jatavedas, to the  
Fathers, where you see them standing in the  
distance. The streams of fat shall flow to  
them. May your demands and desires be ful-  
filled. Svāhā.

II,3,17. Jātavedas, go to the gods with the caul.

For, thou art the first Hotar. Faultless be  
the taking of the caul; may it be for my pros-  
perity, that which I do here.

II,3,18. The loan which I have not yet paid back,  
The tribute that I still owe to Yama,  
This debt I carry herewith, give it back  
Whilat I am still alive.

II,3,19. The Ekāshtaka, undergoing penance, brought  
The mighty being, Indra, as offspring, There-  
with the gods conquered their enemies; He  
became a killer of Asuras by his wonderous  
strength.

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KHANDA IV

(Ceremony of Agnihotra to be performed daily  
by the householder?)

II,4,1. This part of the earth we worship, this  
fortune-bringing and blisaful one. Expel the  
rivals, that he may acquire the wealth of  
others.

II,4,2. To Him who is worthy of praise and all-  
knowing we construct with our minds this hymn,  
as (a workman) makes a car. Happy is our  
understanding, when engaged in his adoration.  
Agni, in your friendship, do not let us perish.

II,4,3. We bring firewood, we offer oblations  
reminding thee of the successive seasons. Do  
thou thoroughly complete the rite in order to  
prolong our lives. Agni, through your friend-  
ship let us not perish.

II,4,4. May we be able to kindle thee. Perfect  
the rite; for through thee the gods partake  
of the offered oblations. Bring hither the  
Ādityas, for we love them. Let us not suffer  
injury, Agni, through thy friendship.

II,4,5. Asceticism, strength, reverence, shame,  
truth, wrath, forbearance, munificence, con-  
stancy, piety, resolution, voice, mind, Ātman,  
Brahman, in these I take my refuge, may these  
help me.

Bhūḥ, Bhuvah, Svar, om. In the great Ātman I  
take my refuge.

II,4,6. (Prayer to Garhapatyāgnī?)

Omniformed-eyed art thou, and with bright  
teeth; for thee is the bed of leaves, and the  
house in the air (specially) made of gold.  
There and in an iron vessel are placed the  
hearts of the gods. Balābhrt and Balāsadh  
carefully watch these without closing their  
eyes. Which of thy twelve sons sacrifices  
for thee, year after year, a sacrifice that  
fulfils the desired, and then goes back to  
the Veda study. You are the Brāhmans among

oblations  
seasons. Do  
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the gods, I among the men; the Brāhmaṇa takes his refuge in the Brāhmaṇas; I take my refuge in ye. When I am praying, do not pray against me; while I am sacrificing, do not sacrifice against me; while I am acting, do not act against me; I resort to ye; stimulated by ye, I shall accomplish the sacrifice. Let it be successful for me, let it be for my sake; let it be fulfilled for me. May Brāhmaṇa, who is (infinite like) the ocean and who embraces all, allow it to me. May Turya, the all-possessing son of Brāhmaṇa, allow it to me. May Svatra, the wise son of Mitra and Varuna, be pleased with me. To him, the omniscient, light-toothed all-possessing Turya, to the all-possessing Turya, to the wise Sacha, to the thousand-eyed son of Brāhmaṇa, be our salutations.

II,4,7. May the thousand-armed son of the Lord of the cows protect the cattle. Let the Lord of prosperity grant me prosperity, let the Lord of Descendants grant descendants to me.

II,4,8. Kātumata, winning, fortunate in my action. Nakuli is the name of your mother, am I also a winner of men? Whatever is different in our wishes, bring that to unity, O great tree!

II,4,9. Like a ripe tree thou standest there; all

my desires (fulfil them) O Lord of the Earth.  
To me, who thus know thee, give everlasting  
pleasures, O Powerful!

II,4,10. Right is based on truth; the past (is  
linked) with the future. May the air get dark;  
give me food and fortune.

II,4,11. Thou art a part in everything; so the  
Universe rests on thee. With this Universe,  
being universal, O Enlightene, enlighten me.

II,4,12. Like a treasury full of wealth, then be-  
ing pleased, givest one riches. Being invi-  
sible, bring the visible here, (fulfil) give  
me all my desires.

II,4,13. This is the sky of skies, the orb which  
is shining there. To me, who know you so, O  
(Great One) Lord of Knowledge, give lordships,  
O Master!

II,4,14. Bhūḥ, Bhuvah, Svar, om! Like a sun to  
look at, may I become; like the firs in  
brightness, like the wind in life-breath,  
like Soma in smell, like Br̥haspati in wisdom,  
like Asvins in Beauty, like Indra and Agni in  
strength, sharing in Brahman (may I become).  
May my enemies be sharing in evil.

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(Ceremony for destroying poisonous reptiles & insects)

II,5,1. Vaiśvavatas, penetrating above my crown, my head, my forehead, away do I throw you, the devouring frightful, and deadly- Svāhā.

II,5,2. From my neck, my two shoulders, my nose, my face, away do I throw you, penetrating, frightful and deadly (evil spirits) - Svāhā.

II,5,3. From my two arms, from everywhere, in my two sides (or ribs) my breast away do I drive you, the frightful and deadly (evil spirits)- Svāhā.

II,5,5. From my two legs, from everywhere, in my two heels, in the feet, away do I drive you, the changing frightful and deadly (evil spirits) - Svāhā.

II,5,6. To the troubler we sacrifice, to the thin-legged with spotted stomach, who trouble us here - for giving (blessings) and for luck - Svāhā.

II,5,7. Go away, you troubler. Foil not us, O Foiler. Make the way easy for me by which wealth may come to me - Svāhā.

II,5,8. Prajāpati! none but you has in his power all these beings. With what wishes we sacri-

fice may those be granted. Let us be masters of wealth.

II,5,9. The glory of the Brāhmaṇas am I, the glory of the Kshatriyas or kings, the glory of the Vaisyās, the glory of truth am I; I am the Glory of Glories.

II,5,10. May the gods come again to me, (those) who have gone away from me, the powerful and the grand, I that am in this yellow vessel, Soma--topped (i.e. the world).

II,5,11. Show me each of ye the beauty of the morning glow (of dawn); the food of the powerful let me eat; let that which is in thee be in me; may it be in thee that which is in me.

II,5,12. What I see here with the eye, given by thee, by thy power, may I have enjoyment by that which I desire to enjoy; may it be part of me.

II,5,13. The day has carried us across (with care), the night shall transport us; the night has transported us; the day shall transport us.

II,5,14. (Prayer to the sun to be performed in the morning by the householder?)

O Āditya, I have stepped into the ship, the loaded (one) that is without danger, that has no leakage, the one that can transport us and has a hundred cars for salvation.

to us be masters

I am I, the glory  
the glory of the

I; I am the

me, (those)  
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tion.

Om! salutations to Āditya, salutations  
to Āditya, salutations to Āditya,

II,5,15. As soon as thou risest, O Āditya, may I  
follow thee, standing.

II,5,16. O Āditya, as you go to rest, then also  
will I go to rest.

II,5,17. To the Preserver - Svāhā.

II,5,18. To the Destroyer - Svāhā.

## KHANDA VI

(Ceremony for the increase of wealth &  
prosperity?)

II,6,1. Vāstoshpati! Take us; give us good  
entry and bring us no harm.

What we ask of thee, give (that) to us.  
Be our salvation; save also the bipeds and  
quadrupeds.

II,6,2. O Rākā, Siniśāli, broad-plaited Siniśāli,  
gracious, healthful, wealth-bringing, bring  
us glory on our way - Svāhā.

II,6,3. The paths that go to the east, the paths  
that come from the north, (and everywhere else)  
all those other paths, (along these) bring us  
glory - Svāhā.

II,6,4. As the ways progress, as the months go to the year (decrease through the decaying of the days), so may the Creators of fortune come to me together (with them) from all sides - *Svāhā*.

II,6,5. As to the sea the rivers flow from all directions; so may friends and pupils come to me from all directions - *Svāhā*.

II,6,6. O Lord of Riches! Come, Lord of Riches; come Lord of Riches, come.

II,6,7. You two are the paths leading to the gods, making subjects.

As all beings are subdued by you, so may that N.N. be subdued to me - *Svāhā*.

II,6,8. Couch, Life-force and mind, you two are paths leading to the gods.

As all the beings are in subjection to you, so may that N.N. be subdued to me-*Svāhā*.

II,6,9. In the goddess Akuti take I my mental refuge, in the mother of sacrifice. May she listen to my call, to thee, Last one, highest syllable, who hast a thousand and ten thousand branches of sacrifice, to thee, Speech, I call I sacrifice by calling (out). May the desired things come to me, and fortune and glory - *Svāhā*.

II,6,10. This I sacrifice to the Visvākarma here,

onths go to Srivatsa - Svāhā.

II,6,11. A full sacrifice to glory, I offer. Who-ever sacrifices to it, it gives a gift. A gift I crave, by glory may I shine in the world - Svāhā.

II,6,12. O Indra! dispel the darkness that is before thee. I am thy light. Come to me all- Svāhā.

II,6,13. Food is the only thing desirable indeed, for food alone is liked by the beings.

II,6,14. (Beautiful) Fortunate indeed is man's being. May the shining one put in me strength.

II,6,15. The juice, the energy, of food is Ghrta. I sacrifice with the desire for (strength and riches) success.

II,6,16. To (the cessation of) hunger -Svāhā.

II,6,17. To (the cessation of) hunger and thirst- Svāhā.

II,6,18. Fear not, you shall not die, you shall reach old age; the effect of poison I did not find, (causing) like the frightful foaming mouth.

II,6,19. Strong One, protect me; master, protect me. You are salvation from imprecations, from enemies.

## KHANDA VII

(Ceremony for destroying worms and insects)

II,7,1. Killed is your (destroyed) worm by Atri,  
killed by Jamadagni and by Gotama made weak(as  
grass) O Worm! doomed here you are, killer  
of Brāhmaṇa.

II,7,2. By the word (mantra) of Bharadvāja, I  
destroy you, O worm! The worm that turning  
wounds (hurts while proceeding), the worm that  
penetrates into the entrails, the two-headed  
white worm, the two-headed (worm) with four  
jaws (I destroyed).

II,7,3. Killed is the brood of worms, killed is  
the mother, killed is the father, and also the  
jug is broken, which contained their poison.

II,7,4. The worm we dash down with the arms of  
Indra. Killed are the worms with the Asatikas  
and the Nilamakshikas (blue flies).

## KHANDA VIII

II,8,1. As being an object of worship, she ap-  
pears with the sun.

She was the milch-cow of Yama. May she,  
being rich in milk, give us milk year after

year.

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worm by Atri,  
made weak(as  
are, killer  
  
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e arms of  
the Asatikas  
  
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II,8,2. Herewith I step in this bright path (decorated by Padyam) for nutrition.

II,8,3. Ye herbs, who have Soma as king, are numerous, and of a hundred diversities (times in kind), do you, without a gap (unceasingly), give me protection in this seat.

II,8,4. Ye herbs, who have Soma as king and are spread over the earth, do ye, without a gap give me (unfailing) protection at my feet in this place.

II,8,5. Wherever, O Water, I look upon you, goddesses, may prosperity come to me.

II,8,6. The left foot I wash; I establish bliss in this realm.

II,8,7. The right foot I wash; into this region I (let the blessings come) introduce prosperity.

II,8,8. First the one, then the other, both feet I wash, for the prosperity of (this)kingdom, for securing safety.

II,8,9. Thou art lord over food, (so) may I become lordly.

II,8,10. Thou art fame; give me fame.

II,8,11. (Thou art) famous; (thou art fame) with fame.

II,8.12. Thou art the food of fame; thou art the food of prestige (power) thou art the food of blessing; give me (good fortune) prosperity.

AA

II,8.13. Untie the cow, from its chain of Varuṇa; (give her) put it upon the enemy; kill him (mine and that) of N.N. Of (from) both of us loosen the cow. May she eat grass and drink water.

AB

AS

Adb

AG

ApŚ

II,8.14. Mother of Rudras, daughter of Vasus, sister of Aśvītya, navel of immortality, may you not kill this helpless, faultless cow; this have I advised the wise folk.

ApDh

ApG

ApMB

ArS

Arun

AU

AV

BDh

BrhD

BrhJ

ŚB

ŚBK

Śāṅk.

Śāṅk.

Śvet.

GB

GG

Gopal

Gṛhyā

HG

JB

ABBREVIATIONS

u art the  
the food of  
prosperity.

of Varuṇa;  
kill him  
both of us  
and drink

Vasus,  
lity, may  
ess cow;

AA	Aitareya-Āranyaka
AB	Aitareya-Brāhmaṇa
AS	Āśvatāyana - Śrauta-Sūtra
ADB	Ādbbuta Brāhmaṇa
AG	Āśvatāyana Gṛhya-Sūtra
ApŚ	Āpastamba-Śrauta-Sūtra
ApDh	Āpastamba-Dharma-Sūtra
ApG	Āpastamba-Gṛhya-Sūtra
ApMB	Āpastamba-Mantra-Pāṭha
ArS	Aranya-Saṃhitā
Arun U.	Aruneya-Upanishad
AU	Aitareya-Upanishad
AV	Atharva-Veda-Saṃhitā, Śaunaka recension
BDh	Baudhāyana-Dharma-Śāstra
BrhD	Brhad-Devata
BrhU	Brhad-Āranyaka-Upanishad, Mādhu recension
ChU	Chāndogya Upanishad
ŚB	Śatapatha-Brāhmaṇa, Mādhu recension
ŚBK	Śatapatha-Brāhmaṇa, Kāṇva recension
Śāṅk.Ś	Śāṅkhāyana Śrauta-Sūtra
Śāṅk.G	Śāṅkhāyana Gṛhya-Sūtra
Śvet.U	Śvetasvatara-Upanishad
GB	Gopatha-Brāhmaṇa
GG	Gobhila-Gṛhya-Sūtra
Gopal U	Gopala-Tāpani-Upanishad
Gṛhyas	Gṛhya-Saṃgraha
HG	Hiranyakesī-Gṛhya-Sūtra
JB	Jaiminiya-Brāhmaṇa

JUB	Jaiminiya-Upanishad-Brāhmaṇa
Karmap	Karmapradīpa
Kauc	Kauśika-Sūtra
KB	Kaushītaki-Brāhmaṇa-Upanishad
KC	Kātyāyana-Śrauta-Sūtra
KhG	Khādira Grhya-Sūtra
KS	Kāthaka-Saṁhitā
KSA	Kāthaka-Saṁhitā, Asvamedhagrantha
KU	Kātha-Upanishad
LC	Latyāyana-Śrauta-Sūtra
Mahābh	Mahābhārata
Mahā U	Mahā-Upanishad
MC	Mānava-Śrauta-Sūtra
MDh	Mānava-Dharma-Śāstra
MS	Maitrāyaṇī Saṁhitā
Mund U	Munduka-Upanishad
N	Nirukta
PB	Pançavimśa-Brāhmaṇa
PG	Pāraskara-Grhya-Sūtra
RV	Rg-Veda-Saṁhitā
RVKh	Khilas of the Rg-Veda
SV	Sāma-Veda-Saṁhitā
TA	Taittiriya-Āraṇyaka
TAA	Taittiriya-Āraṇyaka, Āndhra recension
TB	Taittiriya-Brāhmaṇa
TS	Taittiriya-Saṁhitā
TU	Taittiriya-Upanishad
Vait	Vaitāna-Sūtra
VS	Vājasaneyi-Saṁhitā, Mādh recension
VSK	Vājasaneyi-Saṁhitā, Kānva recension

Mantra- Brāhmaṇa	Rg-Veda Śākhitā	Atharva- Veda Śākhitā	Sāma- Veda Śākhitā	Taittirīya Śākhita Taittirīya Āranyakā Taittirīya Brāhmaṇa	Other Śākhitās
I,1,1(a)	-	-	-	TS.1,7,7,1; 4,1,1,2.	VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; 1, 11,6,167,17; KS.13,14; 14,6; 15,11.
I,1,1(b)	-	-	-	TS.1,7,7,1; 4,1,1,2.	VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; KS.13,14; 15,11.
I,1,2(a)	-	-	-	-	-
I,1	-	-	-	-	-
I,1,3(a)	-	-	-	-	-
I,1,3(b)	-	-	-	-	-
I,1,4(a)	-	-	-	-	-
I,1,4(b)	-	-	-	-	-
I,1,5(a&b)	-	-	-	-	-
I,1,6(a)	-	-	-	-	-
I,1,6(b)	-	-	-	-	-
I,1,7	X,85,41 (a)	XIV,2,4 (a)	-	-	-
I,1,8	-	-	-	-	-

Other Sāṅhitās	M.B.	Brāhmaṇas	Srauta- Sūtras	Grhya Sūtras	Miscellaneous (Āpastamba- Mantra- Patha)
VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; 1, 11,6,167,17; KS.13,14; 14,6; 15,11.	I,1,1(a)	ŚB.5,1,1, 14,16; 6, 3,1,19.	MSS.7,1,1.	-	
VS.9,1; 11,7; 30,1; VSK.10,1,1; MS.1,11,1; 161,7; KS.13,14; 15,11.	I,1,1(b)	ŚB.5,1.1, 16.		-	
-	I,1,2(a)	-	-	GG,2,1,10	
-	I,1	-	-	H	
-	I,1,3(a)	-	-	-	
-	I,1,3(b)	-	-	-	
-	I,1,4(a)	-	-	-	
-	I,1,4(b)	-	-	-	
-	I,1,5(a&b)	-	-	-	
-	I,1,6(a)	-	-	HG,1,4,2(a)	Ap.MB,2,2,6(a)
-	I,1,6(b)	-	-	PG,1,4,12(c)	Ap.MB,2,7,7(c)
-	I,1,7	-	-	HG,1,4,2(c)	
-	I,1,8	-	-	GG,2,1,19; PG,1,4,16(a) HG,1,20,2(a)	Ap.MB,1,3,2(a)
				GG,2,1,20	

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sāma-Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brāhmaṇa	Other Saṁhitās
I,1,9(a)	-	-	-	-	-
I,1,9(b)	-	-	-	-	-
I,1,10(a)	-	-	-	-	-
I,1,10(b)	-	-	-	-	-
I,1,11(a)	-	-	-	-	-
I,1,12(a)	-	-	-	-	-
I,1,12(b)	-	-	-	-	-
I,1,14	-	XVIII,3,6 26	-	-	-
I,1,14(b)	X,18,1a	XII,2,21	-	TB,3,7,14 5a; TA.3,15,2a; 6,7,3a; TAA,10,46a	VS,35,7a
I,1,14(c)	X,18,1c	XII,2,21c	-	TB,3,7,14 5c; TA.3,15,2c; 6,7c; TAA,10,46c	VS.35,7c
I,2,1(a)	-	-	-	-	-
I,2,2(a)	-	XIV.2,63a	-	-	-
I,2,2(b)	-	XIV,2,63c	-	-	-

Other Saṁhitās	M.B.	Brahmanas	Śrauta- Sūtras	Gṛhya Sūtras	Miscellaneous (Āpastamba- Mantra- Pāṭha)
-	I,1,9(a)	-	-	AG,1,13,6(a); PG,1,5,11a; HG,1,19,7a.	
-	I,1,9(b)	-	-	AG,1,13,6c PG,1,5,11c	Ap.MB,1,4,7c
-	I,1,10(a)	-	-	PG,1,5,11a HG,1,19,7a	Ap.MB,1,4,8a
-	I,1,10(b)	-	-	PG,1,5,10c HG,1,19,7c	Ap.MB,1,4,8c
-	-	-	-	HG,1,19,7a	Ap.MB,1,4,10a
-	-	-	-	HG,1,19,7a	Ap.MB.1,4,9a
-	-	-	-	HG,1,19,7c	Ap.MB.1,4,9c
-	-	-	Śāṅk, S.S. 4,16,5a	-	-
VS,35,7a	-	ŚB,13,8,3, 4a	ApŚ.21,4, 1a	-	-
VS.35,7c	-	ŚB.13,8, 3,4c	ApŚ.21,4, 1c	-	-
-	-	-	-	AG.1,7,7a; GG.2,2,4	-
-	-	-	-	Śāṅk.G. 1,14,1a GG.2,2,6	Ap.MB.1,5,2a
-	-	-	-	HG.1,20,4c	Ap.MB.1,5,2c

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sāma-Veda Saṁhitā	Taittiriya Saṁhitā
I,2,4(a)	-	-	-	-
I,2,4(b)	-	-	-	-
I,2,5(a)	-	-	-	-
I,2,6(a)	-	-	-	TS.3,2,6,1; TB.3,7,7,11
I,2,6(b)	-	-	-	TB.3,7,7,11
I,2,6(c)	-	-	-	TB.3,7,7,11
I,2,6(d)	-	-	-	TB.3,7,7,11
I,2,6(e)	-	-	-	TB.3,7,7,11
I,2,6(f)	-	-	-	TB.3,7,7,11
I,2,6(g)	-	-	-	-
I,2,8(a)	X,85,33	XIV,2,28(a)	-	-
I,2,8(b)	X,85,33	-	-	-
I,2,9	X,85,47(a)	-	-	-
I,2,10	X,85,36	-	-	-

Taittiriya Saṁhita Taittiriya Āranyaka Taittiriya Brahmana	Other mitas	Brahmanas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous (Āpastamba- Mantra- Pāṭha)
-	-	-	-	AG.1,7,13a; Saṅk.G. 1,18,3a.	-
-	-	-	-	AG.1,7,13c; Saṅk. G. 1,18,3a.	-
-	-	-	-	-	Ap.MB.I,4,4a
S.3,2,6,1; B.3,7,7,11	-	-	Apś.10,22, 12.	GG.2,2,11 KHG.1,3,26; PG.1,8.1.	Ap.MB.I,3,7.
B.3,7,7,11	-	-	Apś.10,22,12	PG.1,8,1.	Ap.MB.I,3,8.
B.3,7,7,11	-	-	Apś.10,22,12	-	Ap.MB.I,3,9.
B.3,7,7,11	-	-	Apś.10,22,12	-	Ap.MB.I,3,10.
B.3,7,7,11	-	-	Apś.10,22,12	PG.1,8,1 HG.1,2,1,1	Ap.MB.I,3,11.
B.3,7,7,11	-	-	Apś.10,22,12	-	-
-	-	-	-	AG.1,7,19a; Saṅk.G. 1,14,6; Saṅs.76,24	-
-	-	-	-	AG.1,8,7 CG.2,2,14	-
-	-	-	-	-	-
-	-	-	-	AG.1,8,9; Saṅk.G. 1,12,5	Ap.MB.I,11,3a
-	-	-	-	AG.1,7,3; Saṅk. G. 1,13,2	Ap.MB.I,3,3a

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sāma-Veda Saṁhitā	Taittiriya Saṁhitā
I,2,11(a)	X,85,44(a)	XIV,2,17a	-	-
I,2,11(b)	X,85,44(a)	XIV,2,17c	-	-
I,2,12(a)	X,85,43	-	-	-
I,2,12(b)	X,85,43c	XIV,2,40c	-	-
I,2,13(a)	X,85,45(a)	-	-	-
I,2,13(b)	X,85,45(c)	-	-	-
I,2,14(a)	X,85,46	-	-	-
I,2,14(b)	X,85,45c	-	-	-
I,2,15(a)	X,85,46c	-	-	-
I,2,15(b)	-	-	-	-
I,3,7(a)	X,73,4a	VI,88,1a	-	TB,2,4,2, 8a.
I,3,7(b)	X,173,4b	VI,88,1c	-	TB,2,4,2, 8c.
I,3,8(a)	-	-	-	-
I,3,10(a)	-	-	-	-

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aittiriya amhitā aittiriya ranyakā aittiriya rahmana	Other Saṁhitās	Brahmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous (Apastamba- Mantra-Patha)
-	-	-	-	PG.1,4,16(a)	Ap.MB.I,1,4a
-	-	-	-	GG.2,7,12; PG.1,4,16c; MG.1,10,6c	-
-	MS.2,13; 23a; 169,4; KS.13,15a; 40,1a.	-	Apś. 14, 28,4a; MS.1,6,4,21	-	-
-	-	-	-	-	Ap.MB.I,11,5c
-	-	-	-	HG.1,20,2a	Ap.MB.I,4,6a
-	-	-	-	HG.1,20,2c	Ap.MB.I,4,6c
-	-	-	-	Śāṅk. G.1, 13,1.	Ap.MB.I,6,6a
-	-	-	-	HG.1,20,2c	Ap.MB.I,4,6c
-	-	-	-	AG.1,21,7a; Śāṅk.G.2,4, 1a; PG.1,8,8a	-
-	-	-	-	Śāṅk.G.2.4, 1c; PG.1,8,8c HG.1,5,11c	-
KB.2,4,2, 3a.	KS.35,7a	-	Apś.14,27, 7a	GG.2,3,12	-
KB.2,4,2, 3c.	KS.35,7C <sup>c</sup>	-	Apś.14,27, 7c.	MG.1,14,10c	-
-	-	-	-	GG.2,3,21	-
-	-	-	Kanc.89,10c	-	-

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sama-Veda Saṁhitā	Taittiriya Saṁhitā	Taittiriya Āranyaka	Taittiriya Brahmana	Other Saṁhitā
I,3,11(a)	X,85,20a	XIV,1,61a	-	-	-	-	-
I,3,11(b)	X,85,20c	XIV,1,61c	-	-	-	-	-
I,3,12(a)	X,85,32a	XII,1,32d XIV,2,11a	-	-	-	-	-
I,3,13(a)	-	XX,127,12a	-	-	-	-	KS.3
I,3,13(b)	-	XX,127,12c	-	-	-	-	KS.1
I,3,14	-	-	-	-	TS.7,1,12, 1; 18,2; 4,17,2; TB.3,8,9,3; 12,2.	VS. 22, MS. 161 KSA 4,6	
I,4,1	-	-	-	-	-	-	
I,4,2	-	-	-	-	-	-	
I,4,4	-	-	-	-	-	-	

śāttirīya śāṁhitā	Other Śāṁhitās	Brāhmaṇas	Śrauta- Sūtras	Gṛhya Sūtras	Miscellaneous
-	-	-	Śāṅk. S. 9,28,11	MG.1,13,6a Śāṅk. G. 1,15,13	Ap.MB.1,6,4a
-	-	-	-	MG.1,13,6c	-
-	-	-	-	AG.1,8,6 Śāṅk. G. 1,15,14 GG.2,4,2	Ap.MB.1,6,10a
-	KS.35,3a	AB.8,11,5a	Śāṅks. 12, 15,1,3a; LC.3,3,2a; Apc.9,17,1a	GG.2,4,6	Ap.MB.1,9,1a
-	KS.35,3c	AB.8,11,5c	Śāṅk. S. 8,11,15c; 12,15,13c; LC.3,3,2c; Apc.9,17,1c	-	-
3.7,1,12, ; 18,2; ,17,2; B.3,8,9,3; 2,2.	VS.8.51; 22,19; MS.3,12,4; 161,11; KSA.1,3; 4,6.	AB.5,22,10; SB.4,6,9,8; 13,1,6,2.	AC.8,13,1; LC.3,8,12; Apc.20,5,19; 21,12,7; MC.7,2,3.	Śāṅk. G. 3,11.4	-
-	-	-	-	Śāṅk. G.1, 18,3; PG.1,11,12; HG.1,24,1; KHG.1,4,12.	Ap.MB.1,10,3
-	-	-	-	Śāṅk.G. 1,18,3; PG.1,11,2; HG.1,24, 1.	Ap.MB.1,10,4
-	-	-	-	Śāṅk.G.1,18,3	-

Mantra Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittiriya Saṁhitā
I,4,5	-	-	-	-
I,4,6	X,184,1a	V,25,5a	-	-
I,4,6(b)	X,184,1c	V,25,5c	-	-
I,4,7(a)	X,184,2a	V,25,3a	-	-
I,4,7(b)	X,184,2c	V,25,3c	-	-
I,4,8(a)	-	-	-	-
I,5,1(a)	-	-	-	-
I,5,3	II,32,4a	VII,48,1a	-	TS.3,3,11,5a.
I,5,4(a)	II,32,4c	VII,48,1c	-	TS.3,3,11,5c.
I,5,5(a)	II,32,5a	VII,48,2a	-	TS.3,3,11,5a.
I,5,5(b)	II,32,5c	VII,48,2c	-	TS.3,3,11,5c.

aittiriya āmhitā aittiriya ranyakā aittiriya rahmāna	Other Jāmhitās	Brahmanas	Srauta- Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	-	GG.2,5,3;	-
-	-	KB.3a.	-	GG.2,5,9 KHG.1.4,15; HG.1,25,1a; MG.2,18,2a.	Ap.MB.1,12,1a
-	-	-	-	-	-
-	Brh.U.6,4, 20a;	ŚB.14,9,4, 20a	-	GG.2.5,9; HG.1,25,1a MG.2,18,2a	Ap.MB.1,12,2a
-	Brh.U,6,4, 20c.	ŚB.14,9,4, 20c.	-	-	-
-	-	-	-	Śāṅk. G. 1,17,9a; GG.2,6,3.	-
-	-	-	-	Śāṅk. G. 1,22,10; GG.2,7,4, PG.1,15,6a Khg.2,2,25	-
5.3,3,11,5a.	MS.4,12,6a; 194,16; KS.13,16a.	-	-	-	Ap.MB.2,11,10 N. 11,31a
5.3,3,11,5c.	MS.4,12,6c; 195,1; KS.13,16c	-	-	-	Ap.MB.2,11,10c
5.3,3,11,5a.	MS.4,12,6a; 195,2; KS.13,16a	-	-	-	-
5.3,3,11,5c.	MS.4,12,6c; 195,3; KS.13,16c	-	-	-	Ap.MB.2,11,11c

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sāma-Veda Saṁhitā	Taittiriya Saṁhitā
I,5,6(a)	-	-	-	-
I,5,9(b)	-	-	-	-
I,5,10(a)	-	-	-	-
I,5,11(a)	-	-	-	-
I,5,12(a)	I,21,6c VII,94,8c	-	-	-
I,5,13(a)	-	-	-	-
I,5,14(a)	-	-	-	TS.3,2,3,2
I,5,17(b)	-	-	-	-
I,5,18(a)	-	cf.AV.I,2, 2(b) Asmanam Tanvane Krdhi	-	-
I,6,1	-	VI,68,12;	-	-
I,6,2 MB = Udakenaidhi	-	VI,68,1b;	-	-

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sutras	Miscellaneous
-	Brh.U. 6,3,la	ŚB.14,9,3 3a	AŚ.8,14,4a; SS.4.18,la.	HG.1,2,18a	Ap.MB.2,8,5a
-	-	-	-	-	Ap.MB.2,12,2c
-	KB.U.2,10a	-	-	AG.1,13,7a PG.1,11,9a	Ap.MB.2,13,4a
-	KB.7,12a	-	ApŚ.5,9,8a MC.1,5,3, 8a	-	-
-	-	-	-	-	Ap.MB.1,8,5b
-	-	-	ApŚ.5,9,7, 16,14,2; 19,11,8	-	-
TS.3,2,3,2	VS.7,29; 20,4; VSK.9,1,4; KS.37,13,14	ŚB.4,5,6,4; TB.2,6,5,3.	KC.9,7,14; 19,4,19; MC.2,3,7,1; Apc. 12,19, 1; 19,10,1.	-	-
-	Brh.U,6,4, 26c;	Cf. ŚB.14,9, 4,26c; cf.KBU.2, 11c.	-	AG.I,15,3c HG.2,3,2c, MG.1,17,5c	Ap.MB.2,14,3c
-	Brh.U,6,4, 26a.	ŚB.14,9,4, 26a. KBU.2,11a.	-	AG.1,15,3a HG.2,3,2a MG.1,17,5a	Ap.MB.2,12,1a
-	Kauc. 53,17	-	-	GG.2,9,10	-
-	-	-	-	AG.1,17,6; MG.1,21,2a Vayur Udakenet	Ap.MB.2,1,1a Vayur Udaken- chi

Mantra-Brahmana	Rg-Veda Saṁhita	Atharva-Veda Saṁhita	Sama-Veda Saṁhita	Taittiriya Saṁhita Taittiriya Āranyaka Taittiriya Brahmana
I,6,3	-	cf.AV,VI, 68,2(b) = Apa Undan- tu Varchasa	-	TS.1,2,1,1a; KS.2,1
I,6,4(cf. parallel passage; Vishnor druvossi	-	-	-	TS.1,2,13, 3; 6,2,9,4.
I,6,5(cf.  = VS.4,1; 5,42;6,15; SB.3,1,2,7; 6,4,10; 8,2,12.)	-	-	-	TS,I,2,1,1 3,5,1; 9,2; 6,3,3,2; 9,1.
I,6,6	-	-	-	TS.1,2,1,1; 3,5,1; 9,2; 6,3,3,2; 9,1.

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmaṇa	Other Saṁhitās	Brahmaṇas	Śrauta- Sūtras	Grhya Sutras	Miscellaneous
TS.1,2,1,1a; KS.2,1	-	-	-	AG.1,17,7; CG.1,28,9a GG.2,9,12; HG.1,9,12; 2,6,6; MG.1,21,3b	Ap.MB.2,1,29
TS.1,2,13, 3; 6,2,9,4.	VS.5,21; MS.1,2,9; 19,11; KS.2,10; 25,8.	ŚB.3,5,3,	KC.8,4, 22; ApŚ.11,8, 1,15; MC.2,2,2, 53.	GG.2,9,13; Rng.2,3,22.	-
TS.1,2,1,1 3,5,1; 9,2; 6,3,3,2; 9,1.	MS.1.2,1,9, 9; 1,2,14; 23,5; 1,2, 16; 26,12; 3,6,2; 61,3; 3,9,3; 115, 18; 3,10,1; 129,7; KS.2,1; 3,2, 6; 263; Kanc.44,30.	-	ApŚ.7,2, 4; 18,12; 10,5,8; 10; MC.1,8,1, 6; 4,7; 2,1,1,22.	AG.1,17,8; Sāṅk. G.1, 28,12.	-
TS.1,2,1,1; 3,5,1; 9,2; 6,3,3,2; 9,1.	VS.4,1; 5. 42; 6,15; MS.1,2,1; 9,9; 1,2, 14; 23,5; 1,2,16; 26, 12; 3,6,2; 61,3; 3,9, 3; 115,18; 3,10,1; 129,2; KS.2,1,; 3, 2,6; 26,3; Kanc.44,30; 92,18.	ŚB.3,1,2, 7; 6,4, 10; 8,2, 12.	ApŚ.7,2, 4; 18,12; 10,5,8; 10; MC.1,8, 1.7; 4,8; 2,1,1,23.	AG.1,17,9;	

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sāma-Veda Saṁhitā	Taittirīya Saṁhitā Taittirīya Āraṇyaka Taittirīya Brāhmaṇa
I,6,7(a)	-	--	-	-
I,6,8 (The reading elsewhere; Yad devānam trayasam)	-	-	-	-
I,6,7(b)	-	-	-	-
I,6,9	-	-	-	TS.1,5,10,3; 6,7,2; TB.3,7,4,7; TA.4,41,3.
I,6,10	-	-	-	TB.3,7,4,7; TA.4,41,4.
I,6,11	-	-	-	-
I,6,13 (cf. Vratānām Vratapate Vratam Ncharrisham ) (MS.4,9,26; 138,8; TA.4,41,6 and Kanc 56,7)				-
I,6,14	-	-	-	-
I,6,15	-	-	-	-
I,6,16(b)	-	-	-	-

Taittiriya Saṁhitā Taittiriya Kṛapyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Gṛhya Sutras	Miscellaneous
-	-	-	-	GG.2,9,15; HG.2,6,10a; MG.1,21,6a	Ap.MB.2,1,4a 6a.
-	VS.3,62 c; VSK.3,9,4c.	-	-	CG.1,28,9d; HG.1,9,6c; MG.1,1,24d.	Ap.MB.2,7,2c.
-	VSK.3,9,5c.	-	-	PG.2,1,16c	-
TS.1,5,10,3; 6,7,2; TB.3,7,4,7; TA.4,41,3.	VS.1,5; MS.4,9,24; 137,8; Kanc 56,6;	SB.1,1,7,2;	Śāṅk.5,4,8, 3; ApŚ.4,3,2; 15,20,3.	-	-
TS.3,7,4,7; TA.4,41,4.	MS.4,9,24; 137,9.	-	ApŚ.19,3,2.	-	-
-	MS.4,9,24; 137,11,4, 3,26.	-	-	-	-
-	MS.4,9,24; 137,12;	-	ApŚ.4,3,2.	-	-
-	TB.3,7,4,8; TA.4,41,4.	-	-	-	-
-	-	-	-	GG.2,10,20 HG.15,1a; MG.1,22,2a	Ap.MB.2,3,1a
-	-	-	-	HG.1,5,9.	Ap.MB.2,3,3.
-	Kanc 55,9.	SB.11,5,4,1	-	GG.2,10,21 PG.2,2,6; APG.4,11,1; HG.1,5,2.	Ap.MB.2,3,26.

Mantra- Brahmaya	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmaya
I,6,17	-	-	-	-
I,6,19	-	X,5,37a	-	-
I,6,20	-	-	-	TA.10,37,1
I,6,23	-	-	-	-
I,6,24	-	-	-	-
I,6,25	-	-	-	-
I,6,26(a)	-	-	-	-
I,6,26(b)	-	-	-	-
	(The reading elsewhere: mā diva Sushuptāḥ)			

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmaṇa	Other Saṁhitās	Brahmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	VS.7,29; JSK.9,1,4; KS.37,13; 38,4; Kanc 55,10.	ŚB.4,5,6,4; 11,5,4,1.	-	Śāṅk. G. 2,2,4; GG.2,10,22; KHG.2,4,12; PG.2,2,17; HG.1,5,4; MG.1,22,4.	Ap.MB.2,3,27.
-	VS.2,26,27; KS.5,5; 32,5.	ŚB.1,9,3, 17,20.	-	-	-
TA.10,37,1	Mahan U. 16,2.	-	-	Śāṅk. G. 3,8,5; GG.2,10,28; HG.1,5,12; 21,4; MG.1,22,6.	-
-	-	ŚB.11,5,4, 3.	-	PG.2,2,21; GG.2,10,31;	-
-	-	ŚB.11,5,4,3.	-	PG.2,2,21	-
-	-	ŚB.11,5,45	-	AG.1,22,2; Śāṅk. G. 2,4,5; GG.2,10,33; KHG.2,4,19; PG.2,3,2.	Ap.MB.2,6,14
-	-	ŚB.11,5,4, 5.	-	Śāṅk. G. 2,4,5; PG.2,3,2.	-
-	-	-	-	Śāṅk. G. 2,4,5; GG.2,10,34 PG.2,3,2; HG.1,5,10	-

Mantra Brahmana	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittiriya Saṁhitā
I,6,27(a)	-	-	-	-
I,6,27(b)	-	-	-	-
I,6,28(a)	-	-	-	-
I,6,29(a)	III,62,10a	-	II,812(a)	TS.1,5,6,4a; 8,4; 4,1,11; 1a; TA.1,11,2a; 10,27,1a; TAA.10,335a.
I,6,29(b)	III,62,10c	-	II,812(c)	TS.1,5,6,4c; 4,1,11,1c; TA.1,11,3c; 10,27,1c; TAA.10,35c.

Taittiriya Saṁhita Taittiriya Āranyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	-	Śaṅk. G. 2,2,1a GG. 2,10,37; PG. 2,2,8a; MG. 2,22,10a	Ap. MB. 2,2,9a
-	-	-	-	PG. Ādadhana HG. Āvahanti MG. Ābhajaanti Śaṅk. G. 2,2,2c PG. 2,2,8c; HG. 1,4,4c; MG. 1,22,10c	Ap. MB. 'Ābhā- ranti' 2,2, 9c.
-	-	-	-	MG. Tarutri APG. 4,10,11 MG. 1,22,7a	Ap. MB. paraspri 22,10a.
TS.1,5,6,4a; 8,4; 4,1,11; la; TA.1,11,2a; 10,27,la; TAA.10,335a.	VS.3,35a; 22,9a; 30, 2a; 36,3a; MS.4,10,3a; 149,14; Brh.U.6,3, 11; Svct.U. 4,18; Kauc.91,6.	AB.4,32,2; 5,5,6; 13, 8,19,8; KB.23,3; 26,10; GB.1,1,34; DB.3,25a; SB.2,3,439a; 13,6,2,9; 14,9,3,11; JNB.4,28,1.	AC.7,6,6; 8,1,18 Saṅk. S. 2,10,2; 12,7; 5,5, 2; 10,6,17; 9,16; Apc.6,18,1; 6,4,8.	Śaṅk. G. 2,5,12; 7,19.	Mahan U.15,2a MU.6,7a,34; Ap. MB. 2,4,13.
TS.1,5,6,4c; 4,1,11,1c; TA.1,11,3c; 10,27,1c; TAA.10,35c.	VS.3,35c; 22,9c; 30, 2c; 36,3c; MC.4,10,3c; 149,15; Brh.U.6,3, 13	KB.26,10; GB.1,1,36; DB.3,25c; SB.2,3,4, 39c; 14,9, 3,13; JNB.4,28,3	Śaṅk. S. 2,10,2; Kanc 91,8.	HG.1,6,11	Mahan U.15, 2c; MU.6-7c.

Mantra-Brahmana	Rg-Veda Samhita	Atharva-Veda Samhita	Sama-Veda Samhita	Taittiriya Samhita Taittiriya Aranyaka Taittiriya Brahmana
I,6,30	-	-	-	-
I,6,31(a)	-	-	-	-
I,6,32(a)	-	-	-	-
I,6,32(b)	-	-	-	-
I,6,33(a)	-	VII,67,1a	-	TA.1,30,1a; 32,1.
I,6,33(b)	-	-	-	TA.1,30,1d

aittiriya śāṅhitā aittiriya rānyaka aittiriya rahmana	Other Śāṅhitās	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
-	KS.22,8; 35,17.	AB.2,31,4; 32,1; 37, 17; 5,32,5; 34,4,5; 8, 7,6; KB.6, 10; GB.1,1, 17; SB.2,1, 4,11-13; 11,1,6,3; 5,8,4,6; TB.1,1,5,2; 3,7,4,3; 2, 1; JNB.1,1, 3; 23,6; 4, 28,1.	AC.1,12,32; 5,2,12; 9, 11; Śāṅk.S. 2,7,7; KC.17,4,16; 25,1,5; 4, 11. Apc.9, 1,11; 2,4; 16,4; 14,32, 7; 16,23,1; 20,15,10; 21,17,11; MC.1,5,3,15; 3,1,8; 3,2,7; 6,1,7; 8,6; CG.1,16,4.	GG.2,7,5; 4,6,1; KHG.4,1, 19; MG.2,1, 16.	Ap.MB.2,14,11
-	Kanc. 56,3.	-	-	GG.2,10,41	Ap.MB.2,5,1.
-	-	-	-	AG.1,21,1a Sank.G.2, 10; 46. PG.2,4,3a HG.1,7,2a	Ap.MB.2,6,2a
-	-	-	-	PG.2,4,3c; HG.1,7,2c.	Ap.MB.2,6,2c
A.1,30,1a; 2,1.	Brh.U.6,4, 5a; Kanc.9, 2; 45,17; 54,2; 57,8; 66, 2.	ŚB.14,9, 4,5a.	Śāṅk.S.8, 10,1a; Vait.18,4.	AG.3,6,8a; GG.3,3,34; HG.1,17,4a; MG.1,3,1a.	-
A.1,30,1d	-	-	-	AG.3,6,8c; HG.1,17,4d; MG.1,3,1c.	-

Manta-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sama-Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana
I,6,34(a)	-	-	-	TA.2,5,3a.
I,6,34(b)	-	VI,53,2c	-	TA.2,5,3e.
I,7,3(b)	-	-	-	-
I,7,5(a)	-	-	-	-
I,7,5(b)	-	XIV.1,36c	-	-
I,7,6(a)	-	-	-	-
I,7,9(a)	-	2,17,6.	-	TS.7,5,19, 2.
I,7,9(b)	cf.RV.VI, 75,18(b)	VII,118,1b	-	-
I,7,10(a) (Ud Uttaram -TS.2,5,12; 1;4,2,11,2; MS.4,14,3; 218,13; KS.40,11; TB.2,7,16,4 TA.2,4,1; Vait.28,17; KC.16,5,17; 25,1,11. Apc.3,13,1; 7,27,16; 9, 8.7;	I,24,15a	VII,7,83, 3a; 18,4,69a.	-	TS.1,5,11, 3a; 4,2,1, 3a; 5,2,1, 3; TB.2,8,1,6.

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana	Other Saṁhitās	Brahmana	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
TA.2,5,3a.	VS.4,15a; VSK.4,5,7a; MS.1,2,3a; 1,2,5.	ŚB.3,2,2, 23.	Apc.10,183a 17,23,11a.	-	-
TA.2,5,3e.	VS.4,15d; MS.1,2,3c; 12,6.	ŚB.3,2,2, 23.	Apc.10,18, 3c.	-	-
-	-	-	Apc.6,14,7d	-	-
-	-	-	Śāṅk. S.8, 11,13a.	GG.3,4,18	-
-	-	-	Śāṅk. S.8, 11,13c;	PG.2,6,12c PG.2,6,12d.	-
-	-	-	Śāṅk. S. 8,11,13c.	PG.2,6,16; GG.3,4,20; KHG.3,1,19.	-
TS.7,5,19, ?	KSA.5,15.	-	Śāṅk. S. 8,21,3.	GG.3,4,22. KHG.3,1,21	-
-	-	-	-	-	-
TS.1,5,11, a; 4,2,1, a; 5,2,1, ; B.2,8,1,6.	Ars.1,4a; VS.12,12a; KS.3,8a; 16, 8a; 19,11; 21,13; MS.1,2,18a; 28,8; 2,7, 8; 85,13; , 3,2,1; 15, 19; 4,10,4; 153,9,4,14, 17a; 246,5.	ŚB.6,7,3 8.	Śāṅk. S.6, 10,11; 8, 11,5.	HG.1,9,10; GG.3,4,23; MG.1,23,27; Śāṅk. G. 5,2,4.	-

Mantra-Brahmana	Rg-Veda Sāmhitā	Atharva-Veda Sāmhitā	Sāma-Veda Sāmhitā	Taittirīya Sāmhitā
I,7,10(a) 20,5; 16,10,14; 17,22,3; MC.3,1,29 5,1,3,26; 6,1,4; Kanc. 82,8 RHG.3,1,22 PG.1,2,8.	(Cont'd)			
I,7,10(b)	..	..	..	..
I,7,15(a)	VI,47,26a	VI,125,1a.	..	TS.4,6,6,5a
I,7,16(b)	VI,47,26c	VI,125,1c.	..	TS.4,6,6,5c.
I,8,5(a) (cf. bhuvanamasi VS.22,3; ES.1,1,12; 1,7; 1,11,1)	-	-	-	-
I,8,6(a)	-	cf.XIII,1,12d.	-	-
I,8,6(b)	cf.R.V.2, 32,5d.	(Sahasraposam subhage rāraṇā)	-	-
I,8,7(a)	-	VI,141,2a	-	-
I,8,7(b)	(cf. Yāvatiñām idam karomi bhuyasinam uttam saman Kriyasam: MS.9,5,3)			



Mantra- Brāhmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittiriya Saṁhitā	Taittiriya Āranyaka	Taittiriya Brahmaṇa	Otl Sau
I,8,8(b)	IV,57,7c.	III,10,1c; 17,4c.	-	TS.4,3,11, 5c.	MS. 161 KS.		
II,1,8(a)	I,114,8a	-	-	TS.3,4,11, 2a; 4,5,10, 3a; TAA.10,53a.	VS. MS. 197 KS.		
II,1,8(b)	I,114,8c	-	-	TAA.10,53c; TS.3,4,11, 3c; 4,5, 10,3c.	MS. 197 KS.		
II,1,9(a)	-	-	-	TS.5,7,2,3a	KS.		
II,1,9(b)	-	-	-	-	KS. (na MS. 21c		
II,1,10(a)	-	-	-	TS.5,7,2,3a			
II,1,10(b)	-	-	-	TS.5,7,2,3c			
II,1,11(a)	-	cf.VI,55,2a	-	TS.5,7,2,4a			
II,1,11(b)	-	-	-	TS.5,7,2,4c	MS. 21c		
II,1,12(b)	X,14,6c	VI,53,3c XVIII,1,58c	-	TS.2,6,12, 6c; 5,7,2,4c	VS. KS.		
II,1,13(a)	-	-	-	TS.5,7,2,4a, 5; KS.13,15a; TB.2,4,87a.	Kane		

āttirīya āñhīta āttirīya rānyaka āttirīya rāhmapa	Other Sāñhitās	Brahmanas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
S.4,3,11, c.	MS.2,13,10c 161,13; KS.39,10c.	-	-	-	-
S.3,4,11, a; 4,5,10, a; A.10,53a.	VS.16,16a MS.4,12,6a; 197,15; KS.23,12a.	-	-	-	Śvet.U.4,22a
A.10,53c; S.3,4,11, a; 4,5, ,3c.	MS.4,12,6c 197,17; KS.23,12c	-	-	-	Śvet.U.4,22c.
S.5,7,2,3a	KS.13,15a	-	ApŚ.6,29,12 17,9,4; MC.1,6,4, 21a.	PG.3,1,2a; GG.3,8,10; KHG.3,3,7;	Śvet.U.4,22c.
	KS.13,15c (nayat) MS.1,6,4. 21c(Nayat)	-	-	PG.3,1,2c	-
.5,7,2,3a	-	-	-	PG.3,1,2a	B.Dh.2,6,11,11a
.5,7,2,3c	-	-	-	PG.3,1,2c	B.Dh.2,6,11,11c
.5,7,2,4a	-	-	-	SG.4,18,1a PG.3,2,2a	-
.5,7,2,4c	MS.1,6,4, 21c.	-	-	SG.4,18,1c PG.3,2,2c.	-
.2,6,12, .5,7,2,4c	VS.19,50c; KS.13,15c.	-	MC.1,6,4, 21c	PG.3,2,2d	N.11,19c.
5,7,2,4a, 13,15a; 2,4,87a.	Kanc 74,19a	-	AŚ.2,9,10a; Apc.6,30,8; MC.1,6,4. 25a.	Śāṅk.G. 3,8,3a.	-

Mantra-Brahmaṇa	Rg-Veda Śāṁhitā	Atharva-Veda Śāṁhitā	Sāma-Veda Śāṁhitā	Taittiriya Śāṁhitā	Others Sai
II,1,13(b)	-	-	-	TS.5,7,2,4c. TB.2,4,8,7c.	
II,1,14(a)	-	-	-	-	Kau
II,1,14(b)	-	-	-	-	Kau
II,1,15(a)	-	-	-	KS.13,15a	MS.
II,1,15(b)	-	-	-	KS.13,15c; TB.2,4,8,7c	
II,1,16(a)	-	-	-	KS.13,16a; TS.2,4,8,7a	
II,1,16(b)	-	VI,30,1c	-	KS.13,15c; TB.2,4,8,7c.	
II,2,1(a)	-	III,10,1a	-	-	MS. 161 39, Kai. 156
II,2,1(b) (duham elsewhere)	IV,57,7c	III,10,1c 17,4c.	-	TS.4,3,11, 5c.	MS. 161 KS. VS.
II,2,2(a)	-	-	-	-	KS. VS.

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana	Other Saṁhitās	Brahmanas	Śrauta- Sūtras	Gṛhya- Sūtras	Miscellaneous
TS.5,7,2,4c. TB.2,4,8,7c.	-	-	Āś.2,9,10c; MC.1,6,4, 25c.	Śāṅk. G. 3,8,3c; PG.3,1,4c	-
-	Kauc 74,20a	-	Āś.2,9,10a.	Śāṅk. G. 3,8,4a.	-
-	Kauc.74,20c	-	Āś.2,9,10c.	Śāṅk. G. 3,8,4c.	-
KS.13,15a	MS.1,6,4,26a	-	-	GG.3,8,23; Khg.3,3,8.	Ap.MB.2,10,7a
KS.13,5 c; TB.2,4,8,7c	-	-	Apś.6,30, 10c; MC.1,6,4, 26c.	GG.3,8,24; PG.3,1,4c	-
KS.13,16a; TS.2,4,8,7a	-	-	Apś. 6,30, 20a; MC.1,6,4, 24 (a)	GG.3,8,24; PG.3,1,6a	-
KS.13,15c; TB.2,4,8,7c.	-	-	Apś.6,30, 20c; MC.1,6,4, 24c.	PG.3,1,6c.	-
-	MS.2,13,10a; 161,12; KS. 39,10a; Kanc.19,28; 158,4.	-	--	GG.3,9,9; Khg.3,3,18	-
TS.4,3,11, 5c.	MS.2,13,10c; 161,13; KS.39,10c.	-	-	PG.3,3,5c	-
-	KS.38,4c; VS.10,10a.	ŚR.12,8,3, 22; TB.2, 6,5,6a;3, 7,10,3a.	Apś.9,14,2; 19,10,2.	HG.2,17,4a; GG.3,9,11; Khg.3,3,19; PG.1,10,2;	Ap.MB.2,18,3.

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sama-Veda Saṁhitā	Taittiriya Saṁhitā	Taittiriya Āranyaka	Taittiriya Brahmana	Other Saṁhitā
II,2,2(b)	-	-	-	-	-	-	VS.1 MS.1 152, KS.1
II,2,3	-	-	-	-	-	-	VS.1 KS.1
II,2,4(a)	I,22,15a	-	-	-	TA.10,1,10a	-	VS.1 36, MS.4 180, KS.1
II,2,4(b)	I,22,15c	-	-	-	TA.10,1, 10a.	-	VS.1 36, MS.4 180, KS.1
II,2,6(a)	-	-	-	-	TS.1,2,4, 2a;6,1,7,7.	-	VS.1 6,9 MS.1 13, 15; 3,7 8; 124 2,5 16, 3;
II,2,8(a)	-	-	-	-	TS.3,1,4, 3a;5,2.	-	-

Maittirīya Saṁhitā	Other Saṁhitās	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
Maittirīya Iranyaka Maittirīya Brāhmaṇa					
	VS.10,10d; MS.3,11,8; 152, 13; KS.38,46.	ŚB.12,8. 3,22; TB.2,6,5, 6d.	-	HG.2,17,4d.	-
	VS.10,10c; KS.38,4c.	ŚB.12,8,3, 22; TB.2,6, 5,6;	-	HG.2,17,4e.	-
M.10,1,10a	VS.35,21a; 36,13a; MS.4,12,2a; 180,16; KS.38,13a.	-	Aś.8,14,18; Apś.16 ,17, 17a.	AG.2,3,7; Saṅk.G.I, 27,9; 3,1, 16; 4,18,5. GG.3,9,18; PG.3,2,13; HG.2,17,9a; MG.1,10,5; 2,7,2,3; 11,9,10.	Ap.MB.2,15, 2a; 18,8a. N.9,32a.
A.10,1, 0a.	VS.35,21c; 36,13c; MS.4,12,2c; 180,17; KS.38,13c.	-	Apś.16 ,17, 17c.	HG.2,17,9c	Ap.MB.2,15, 2a; 18,8c.
S.1,2,4, a;6,1,7,7.	VS.4,20a; 6,9a; MS.1,2,4; 13,5; 1,2, 15; 24,12; 3,7,6; 82, 8; 3,9,6; 124,12; KS. 2,5a; 3,5a; 16,21a; 24, 3; 26,8.	ŚB.3,2,4, 20a; 7,4,5.	-	-	-
S.3,1,4, a; 5,2.	-	-	Śaṅk. S.4. 17,12a; KC.25,9,12a Apc.7,17,3; MC.1,8,3,34a	-	-

Mantra- Brāhmaṇa	Rg-Veda Saṁhita	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittirīya Saṁhita Taittirīya Āranyaka Taittirīya Brāhmaṇa	C S
II,2,8(b)	-	VII,64,2c.	-	TB.2,6,6,1c; 3,7,12,1c, 3d,3c,4c,5c, 5d; TA.2,3, 1d; 6,2c.	V T 3 3 1 K K
II,2,9(a)	-	IV,39,9a	-	TS.1,3,7,2a.	V 5 1 1 K
II,2,9(b)	-	-	-	-	V
II,2,10(b)	-	III,10,5c	-	-	V K
II,2,11(a)	-	III,10,6a	-	-	V K
II,2,11(b)	-	II,34,4a; VI,10,6c	-	TA.3,11, 11a, 12a.	M 11
II,2,14(a)	-	III,10,2a.	-	-	M 10
II,2,14(b)	IV,57,7c.	III,10,1c 17,4c.	-	TS.4,3,11, 5c.	M 10 K
II,2,16(b)	-	VII,20,1c.	-	TS.3,3,11, 3c.	V M 18
II,3,1	cf.R.V. VIII,34, 106.	-	-	-	V
II,3,3	-	-	-	-	V

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brāhmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta- Sūtras	Grhya Sūtras	Miscellaneous
TB.2,6,6,1c; 3,7,12,1c, 3d,3c,4c,5c, 5d; TA.2,3, 1d; 6,2c.	VS.20,14c; TS.1,8,5, 3c; 3,1,4, 3c; TS.3,11 10c; 157,2; KS.38,5c; Kanc 44,17c	-	AS.2,7,11c; Saṅk.S.4,17 12c; KC.25, 9,12c; Aps. 3,12,1c.	-	-
TS.1,3,7,2a.	VS.5,4a; VSK. 5,1,4a; MS. 1,2,7a; 16, 10; KS.3,4a.	SB.3,4,1, 25a.	AS.8,14,4a Apś.7,13,7; MS.1,7,1,47	-	-
-	VS.5,4c.	SB.3,4,1,25	-	-	-
-	-	-	-	HG.2,14,4c MG.2,8,4c.	Ap.MB.2,20, 34c
-	Vait.13,6, Kanc.138,10	-	-	-	-
TA.3,11, 11a, 12a.	MS.1,6,1, 15c.	-	AS.2,2,17c; Apś.6,5,7c.	HG.2,17,2c	-
-	-	-	-	-	-
TS.4,3,11, 5c.	MS.2,13,10c 16i,13; KS.39,10c.	-	-	-	-
TS.3,3,11, 3c.	VS.34,9c; MS.3,16,4c; 189,11.	-	AS.4,12,2c. Saṅk. S.9, 27, 2c.	-	-
-	-	-	-	GG.4,2,39 Khg.3,5,12.	-
-	VS.2,29.	-	AS.2,6,9; Saṅk.S.4,4, 2;Aps.1,7,13	GG.4,3,2; Khg.3,5,13	-

Mantra-Brahmana	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sama-Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana	Other Saṁhitā
II,3,4(a)	-	-	-	-	VS.2 Kand
II,3,4(b)	-	XVIII,2,28c	-	-	VS.2
II,3,5(b)	-	XVIII,3, 14c.	-	-	KS.5 9,60
II,3,6.	-	-	-	-	VS.2 VSK.
II,3,7	-	-	-	-	VS.2 VSK. Kand
II,3,8(a)	-	-	-	TS.3,2,5,5 TB.1,3,10, 8;	VS.2 KS.9
II,3,8(b)	-	-	-	TS.3,2,56; TB.1,3,10, 8;	VS.2 VSK.
II,3,9(a)	-	-	-	TB.1,3,10, 8; TS.3,2,5,5	VS.2
II,3,9(b)	-	XVIII,4,81b.	-	TS.3,2,5,5 TB.1,3,10, 8;	VS.2 VSK. MS.1 143, KS.9
II,3,10	-	-	-	-	VS.2 VSK.

Taittiriya Saṁhita Taittiriya Āranyaka Taittiriya Brahmaṇa	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Gṛhya Sūtras	Miscellaneous
	VS.2,30a; Kanc.88,1a.	ŚB.2,4,15a	AŚ.2,6,2a. Saṅk. S,4,4, 2a; Aps.1, 8,7a.	Śaṅk.S.4. GG.4,33.	-
	VS.2,30c	ŚB.2,4,2, 15c.	AŚ.2,6,2c; Saṅk. S,4,4, 2c; Aps.1,8,7c; MC.1,1,2,8c	-	-
	KS.5,3c; 9,6c.	-	AŚ.2,7,9c.	-	-
	VS.2,31; VSK.2,2,6.	ŚB.2,4,2, 20;6,1,36.	AŚ.2,7,1; 5,11,5; Saṅk. S,4,4, 11; 9,2; 8,2,13.	GG.4,3,11; Khg.3,5,18.	-
	VS.2,31; VSK.2,2,6; Kanc.88,21.	ŚB.2,4,2, 22;6,1,40.	AŚ.2,7,2; Saṅk. S,4,4, 14;9,3; Lc.2,10,5.	-	-
TS.3,2,5,5 TB.1,3,10, 8;	VS.2,32; KS.9,6.	-	AC.2,7,7; Saṅk. S,4,5, 1;	GG.4,3,18; Khg.3,5,25.	-
TS.3,2,5,6; TB.1,3,10, 8;	VS.2,32, VSK.2,7,4.	-	AC.2,7,7; Saṅk. S,2, 5,1.	GG.4,3,19 Khg.3,5,26.	-
TB.1,3,10, 8; TS.3,2,5,5	VS.2,32;	-	Saṅk. S,4, 5,1.	GG.4,3,20; Khg.3,5,27.	-
TS.3,2,5,5 TB.1,3,10, 8;	VS.2,32; VSK.2,7,4; MS.1,10,3, 143,4; KS.9,6.	-	AŚ.2,7,7 Saṅk. S,4, 5,1; Aps.1,10, 2; 13,12,10	-	-
	VS.2,32; VSK.2,7,4.	ŚB.2,4,2, 24;6,1,42.	Saṅk. S,4, 5,1; KC.5,9,26.	-	-

Mantra- Brāhmaṇas	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Aranyaka Taittiriya Brahmopā
II,3,11	-	-	-	-
II,3,12	-	-	-	-
II,3,13	-	-	-	-
II,3,14(a)	-	-	-	-
II,3,14(b)	-	-	-	-
II,3,15(a)	-	-	-	-
II,3,16(a)	-	-	-	-
II,3,16(b)	-	-	-	-
II,3,17(a)	-	-	-	TS.3,1,4,4a
II,3,18(a)	-	-	-	TS.3,3,81a. 4; TA.2,3,2a.
II,3,18(b)	-	VI.117,1c, 2d.	-	-

Taittiriya Saṁhitā Taittiriya Krānyaka Taittiriya Brahmaṇa	Other Saṁhitās	Brahmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
-	-	-	Apś.1,10,3.	GG.4,3,23.	-
-	VS.2,32; VSK.27,4.	-	AŚ.2,7,6.	-	-
-	VS.2,34.	-	Sāṅk.S,4,5, 3; Apś.1,10,4.	-	-
-	VS.2,33a; Kanc.89, 6a.	-	AŚ.2,7,14a; Sāṅk.S,4,5, 8a; Apś.1,10, 11a; Mc.1,1,2, 31a.	-	-
-	VS.2,33c; Kanc.89,6c.	-	Sāṅk.S,4,5, 8c; Apś.1,10,11c	-	-
-	-	-	Apś.1,10,14a	GG.4,3,29.	-
-	VS.35,20a; Kanc.45, 14a;84,1a.	-	-	AG.2,4,13a Sāṅk.G,3, 13,3a; Hg.2,15,7a; Mg.2,9,4a.	Ap.MB.2,20, 28.
-	VS.35,20; Kanc.45, 14c;	-	-	Sg.2,4,13c; Sāṅk.G,3, 13,3c; Hg.2,15,7c	Ap.MB.2,20, 28c.
TS.3,1,4,4a	KS.30,8a, 9; Kanc. 45,11a.	-	Apś.7,21,2; MC.1,3,4, 36a.	GG.4,4,23; MG.2,4,5a.	-
TS.3,3,81a. 4; TA.2,3,2a.	MS.4,14,17a 245,9.	-	MC.2,5,5, 18a;	-	-
-	-	-	-	-	-

Mantra-Brahmaṇa	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sama-Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmaṇa
II,3,19(a)	-	III,10,12a.		TS.4,3,11, 3a.
II,4,2(a)	I,94,1a.	XX.13,3a.	SV.1,66a; 2,41,14a.	-
II,4,3(a)	I.94,4a.	-	2,415a.	-
II,4,3(b)	I.94,4c.	-	2,415c.	-
II,4,4(a)	I.94,3a.	-	2,416a.	-
II,4,4(b)	I.94,3c.	-	2,416c.	-
II,4,5(a)	-	-	-	-
II,4,7(a)	-	cf.XIX,6,1a	-	-
II,4,7(b)	-	VII.19,1d, 19,315d.	-	TAA.10,67,2d.
II,4,14(a)	-	"	-	TAA.10,2,1; 15,3 27,1; 26,1; TAA.10,35, 1; 68,1.

Other  
Saṁhitā

KS.

MS.  
78,M  
2  
5  
1  
4

Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana	Other Saṁhitās	Brahmaṇas	Śrauta Sūtras	Gṛhya Sutras	Miscellaneous
TS.4,3,11, 3a.	KS.39,10a.	-	-	GG.4,4,53; PG.3,3,5a.	Ap.MB.2,20, 35a.
-	MS.2,7,3c; 78,2.	-	-	MS.1,9,4c.	Ap.MB.2,7, 1c.
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	GG.4,5,7, 14; Kṛg.1,2,23; 4,1,7; Karmaps. 1,9,5. Gṛhyas tr. 96.	-
-	-	-	-	GG.4,5,18.	-
TAA.10,67,2d.	MS.2,13, 23d, 169, 5; KS.13, 15d,16d; 40,1d.	-	Apc.14,28, 4d.	AG.1,2,5d.	Mahān U.20, 1d.
TA.10,2,1; 15,3,27,1; 28,1; TAA.10,35, 1; 68,1.	-	AB.5,31,4; 8,27,4.	AS.1,2,3; 2,3,16;4, 25; Sank. S,4, 6,9; MC.5,2,15, 10;5,2,16, 14.	AG.1,14,4.	Mahān U.13, 1; 15,2.

Mantra-Brahmaṇa	Rg-Veda Saṁhitā	Atharva-Veda Saṁhitā	Sāma-Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmana	0th Sat
II,5,8(a)	X.121,10a.	VII.80,3a.	-	TS.1,8,14, 2a; 3,2,5, 6a.	VS. 23, VS MS. 12a 4,4 215 KS.
II,5,8(b)	X.121,10c.	VII.79,4c; 8, 3c.	-	-	VS. 23, VS KS.
II,5,13(b)	-	-	-	-	
II,5,14(a)	-	XVII.1,25a.	-	-	
II,5,14(b)	-	-	-	TS.1,5,11.5c	MS. 82, Kan
II,6,1(a)	VII,54,1a.	-	-	TS.3,4,10,1a.	
II,6,1(b)	VII.54,1c.	-	-	TS.3,4,10,1c.	MS. 82, Kan
II,6,16.	-	-	-	TS.7,1,17,1; TA.10,66.	ISA 5,6
II,6,18	-	-	-	-	
II,7,3	-	cf. AV. V.23,1d.	-	-	
II,8,1(b)	IV.57,7c.	III.10,1c, 17,4c.	-	TS.4,5,11, 5c.	MS. 161 63.
II,8,3(a)	-	VI.96,1a.	-	TS.4,2,5,4a; TS.2,8,4,8.	

Taittiriya Samhitā Taittiriya Āranyaka Taittiriya Brahmanā	Other Samhitās	Brahmanas	Śrauta Sūtras	Gṛhya Sūtras	Miscellaneous
TS.1,8,14, 2a; 3,2,5, 6a.	VS.10,20a; 23,65a; VSK.29,36a; MS.2,6, 12a; 72, 4,4,14,1a; 215, 9; KS.15,8a.	ŚB.1,6,19a; ŚB.5,4,2, 9a; 13,5,2, 23,14,9; 3,3.	-	-	-
-	VS.10,20c; 23,65c; VSK.29,36c; KS.15,8c.	ŚB.1,6, 19c; ŚB.5,4,2,	-	-	-
-	-	-	-	-	Mahān U.14,56
-	-	-	-	GG.4,6,12. Khg.4,1,25.	-
TS.1,5,11.5c	-	-	-	-	-
TS.3,4,10,1a.	MS.1,5,13a. 82,13; Kanc. 43,13a.	-	Śāṅk. S.2, 16,2.	4G.2,9,9; Śāṅk. G.2, 14,5.	-
TS.3,4,10,1c.	MS.1,5,13c; 82,14; Kanc. 43,13c.	-	-	-	-
TS.7,1,17,1; TAA.10,66.	KSA.1,8; 5,6.	-	-	-	-
-	-	-	-	GG.4,9,6	Ap. MB.2,16,14d
-	-	-	-	-	-
TS.4,3,11, 5c.	MS.2,13,10c; 161, 13; KS.39,10c.	-	-	-	-
TS.4,2,5,4a; TB.2.8,4,8.	-	-	-	-	-

Mantra- Brahmaṇa	Rg-Veda Saṁhitā	Atharva- Veda Saṁhitā	Sāma- Veda Saṁhitā	Taittiriya Saṁhitā Taittiriya Āranyaka Taittiriya Brahmaṇa
II,4,4(b)	-	-	-	-
II,8,6	-	-	-	-
II,8,7	-	-	-	-
II,8,8	-	-	-	-

Taittiriya Saṁhitā	Other Saṁhitās	Brāhmaṇas	Śrauta Sūtras	Grhya Sūtras	Miscellaneous
Taittiriya Āranyaka Taittiriya Brahmana	AB.8,27,5c, 6c.	-	-	-	-
	AB.8,27,8.	-	-	-	-
	AB.8,27,8.	-	-	-	-
	AB.8,27,8.	-	-	-	-

## APPENDIX

### Alphabetical list of the verses of Mantra-Brāhma Comparison of the verses of Mantra-Brāhma with Mantra-Pātha

#### Verses of Mantra-Brāhma

Agni kravyādakrnvan  
 Agniretu prathāmo devatābhāyah  
 aprajasyam pautramartyam  
  
 aryamanam nu devam kanya  
 aghorācakshurapatighyedhi  
 annapāśona maninā  
 annam prāṇasyā paddhimśa  
 agne prāyāscitte tya devānām  
 agni vāyu candra suryāh  
 ayamūjjāvato vrksha  
 angādangān sambhavasi  
 asmā bhava, paraśurbhava  
 agne vratapate vratam carisyāmi  
 agnīṣṭe hasta māgradīdayāmā  
 ahura idamte  
 agnaye samidhamāharsham  
 amoshi prāna  
 agnih prāṇātu prathamah  
 anutvā mātā manyatā  
 agnāvagniscarati  
 anviyanno anumati  
 apahatāasurā rakshāmsi  
 atra pitaro mādayadhvam  
 amī madamta pitaro  
 abhūnnodūto havisho  
 abhi bhāgosi sarvasmim  
 apehi tvam paribhadha  
 ahanā atyapiparat  
 annam vā ekacchndasya  
 annasya ghrtameva rasastejah  
 arhana putravāsasā  
 annasya rāstrirasi  
 ā nahprajām janayatu  
 ārokesu ca dantesu  
 āpa undantu jīvāse  
 āgantrā samgarmahi  
 āttan devatebhyo  
 ādhatta pitaro garbham  
 ākāsāsyaiva akaso  
 aditya nāvamaroksham  
 ākūtīm devim manasā  
 imanta upastham madhunā  
 imāmagnistvāyatām  
 imām tvamimdvā midda  
 iha gāvah prajāyadhvam  
 iha dhrtir ihasvadhrti  
 iyamājnedamanna  
 īndrāgnī sarma yacchatam  
 iyam dūrūttā paribādhāmānā  
 imā me visvato viryo  
 imā madhumati  
 iyantantī gavām mātā  
 idvatsarāya parivatsarāya  
 idam bhūmerbhālāmaha  
 imam stomaṁrāhate jātavedase  
 īndrāmavādāttamovah  
 idamahamimam visvakarmānā  
 idamahamimām pdyām  
 idāyāspadām ghrtavat  
 udyam bhrājabhr̄stibhīh  
 "

No. of the verse in M.B.	No. of the verse in M.P. with variations
I.1.4.	nil
I.1.9.	I.4.7. devatānām for
I.1.13.	I.4.11. -bhāyah aprajastām, pautramṛtyum
I.2.3.	I.5.7.
I.2.11.	I.1.4.
I.3.8.	nil
I.3.10.	-
I.4.1.	I.10.3.
I.4.5.	-
I.5.1.	-
I.5.17.	II.14.3.
I.5.18.	II.12.1; 14.4.
I.6.9.	II.3.3.
I.6.15.	
I.6.21.	
I.6.32.	
II.1.14.	II.10.7.
II.1.15.	
II.2.6.	
II.2.9.	
II.2.16.	
II.3.3.	
II.3.6.	
II.3.7.	
II.3.15.	
II.4.11.	
II.5.7.	
II.5.13.	
II.6.15.	
II.8.1.	
II.8.9.	
I.2.12.	I.11.5.
I.3.4.	
I.6.3.	II.1.2; 7.5; 14.16.
I.6.14.	
II.2.7.	
II.3.14.	
II.4.13.	
II.5.14.	
II.6.9.	
I.1.3.	
I.1.10.	I.4.6. 'mindra'
I.2.13.	I.4.8.
I.3.13.	I.9.1.
I.3.14.	II.18.6.
I.5.8.	
I.5.12.	
I.6.27.	
I.8.1.	
I.8.2.	
I.8.8.	
II.1.12.	
II.4.1.	
II.4.2.	
II.6.12.	
II.6.10.	
II.8.2.	
II.2.11.	
I.7.6.	
I.7.8.	

GRANVILLE, JR. OF, FUG ASLEEP OF, INSURABLE INJURIES WHICH INSURANCE CO. HAS  
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## УЧЕБНИК ДЛЯ

## verses of Mantra-brahmana

aduttamam varūnam  
jñānena vāya  
udyāntam tvādityā  
ūrvārūpasthe jaṅghaye  
ūrjjam vahanti ramṛtam  
ṛtasya goptrī tapasah  
ṛtam satye pratistītam  
ekamise viṣṇupustvā nayatu  
etamītyam madhunā samyutam  
esaiva sā yā pūrvā  
esaiva sā yā prathamā  
eta pitaraḥ sobhyāśo  
etadya pitaro vāsa  
ekāṣṭakā tapasā tapyamānā  
Om deva savitab  
ousadhe trāyasvainam  
ostāpidhānā nakuti  
aūlūkhalā sampradanti  
kanyalā pitṛbhyah patilokam  
kāma deva tē nāma  
kim cātmānā  
keṣeṣu yacca pāpākam  
kr̥sana idam te paridādāmi  
kōsi katamosyeṣo  
ko nāmāsyasau nāmāsmi  
kṣudhe svāhā  
kṣutapi pāsābhyām svāhā  
garbhāmdehi siniivali  
gandharvostupāva upamā  
gavām slsmāsi gavomayi  
grīsmo hemanta uta no  
grīvabhyo me skandhābhyam  
gr̥hanah pitaro dattah  
gr̥bhñāmi te sobhagatvaya  
cāndrā prāyascitta tvam  
candra vrata pate vrata  
cakṣurasi cakṣusdvyamasyava  
jaṅghābhyām me yato yata  
jatavedo vapayāgaccha  
tapaśca tejasca sraddha ca  
tatsaviturvarenyam  
turagpāya mā  
dakṣipam pādamavane  
devaśya te savitub  
devāya tvā savitre  
dyauste prātām rakshatu  
dhūruvā dyo dhruvā prthivī  
namo prthivyaś cāmāśvarya  
namo vah pitare svadhavai  
namo vah pitare jivya  
netrye sye nayanam mā  
paridhatta dhatta vāsasainām  
paraitu mṛtyur amṛtam  
pasūnām tvā hinkarena  
parivadham yajamāne  
pumāpsau mitravaruno  
pumagniḥ pumāndrap  
punarmāitvīndrāya  
punarmanah pūrātma  
punarmanīyānti devatān  
pūrvatāryānāparāmanya  
purvahonam yasas  
pūṣapam nu devam kārya  
pra me pati yā deva pāntha

No. of verse in M.B.	No. of verse in M.P.
I.7.10.	II.18.13.
I.6.2.	II.1.1; 7.4; 14.15.
II.5.15.	
I.3.5.	
II.4.10.	
I.6.28.	
II.3.13.	
I.2.6.	
II.1.16.	
II.2.12.	
II.2.13.	
II.3.5.	
II.3.512.	
II.3.19.	
I.1.1.	
I.6.5.	
I.7.16.	
II.2.10.	
I.2.5.	I.4.4.
I.1.2.	
I.5.4.	
I.3.2.	
I.6.22.	
I.5.14.	
I.6.17.	
II.6.16	II.3.27, 28.
II.6.17	
I.4.7.	I.12.2.
I.7.13.	
I.8.3.	
II.1.11.	
II.5.2.	
II.3.10.	
I.2.10.	
I.4.3.	I.3.3. suprajātvāya
I.6.12.	
I.7.9.	
II.5.5.	
II.3.17.	
II.4.5.	
I.6.29.	
II.6.19.	II.4.13.
II.8.7.	II.8.8.
I.6.18.	
I.6.24.	
II.1.11.	II.9.5. tva for te
I.3.7.	
II.4.3.	
II.3.9.	
II.3.8.	
I.7.12.	I.4.10. = II.20.27
I.1.6.	I.9.6.
I.1.14.	
I.5.19.	II.1.6; 7.8;
II.5.6.	14.20.
I.4.8.	
I.3.6.	
I.2.5.	
I.6.24.	
I.5.10.	
I.6.10.	
I.6.9.	
I.2.4.	
I.1.8.	

Verses of the Mantra-brähmapa

prathamā navyuvāsa sā  
 prati kshate pratitishṭāmi  
 prati dyāva prthivyo  
 prājapate nūtvam devatānyanyo  
 pratitishṭāntam tvāditya  
 prānām granthirasi  
 brahmācaryānugāmupamāyasya  
 brahmācharyasyasau  
 bhāradvājasya nañtrepa  
 bhadrānnaśreyah samaneshṭa  
 bhārā medhyem kṛpavāmā  
 bhallāya svēha  
  
 " " " "  
 bhūrbhīvaḥ svarom  
 bhvanamāsi sāhasram  
 mama vrate te hr̥dayam dadhātu  
 mā na stoke tanaye  
 mā bhaishī r̥māmarishyasi  
 mātā rudrānām duhitā  
 munca gām varupapāsā  
 medhām te mitravaruno  
 mā te gṛheshu nīśi  
 mūrddhnodhi me veśravaṇām  
 yadetaddhṛdayam tava  
 yatte susime  
 yatprthivyā anamṛtam  
 yadādscandramāsi  
 yadapām ghorām yadapām  
 yaśase tejase  
 yakṣmīva cakshushah  
 yatpaśavah pradhyāyata  
 yatpaśumāyumakṛtatoḥ  
 yatkṣhidamapradattam  
 yaśoham bhavāmi  
 yadidam paśyāmi cakshushā  
 yato devīḥ pratipasyāmi  
 yaśosi yaśo mayi dhehi  
 yaśaso bhakshosi  
 yathā yanti prapado yathā  
 yathā samudram sraवantī  
 yā oshadhīḥ somarājñī  
 yā oshadhīḥ somarājñī  
 yaste rāke sumatayah  
 yātiraścī nipadyate  
 yāni kāni ca ghorāpi  
 yā akṛntarnavayam  
 yām samihām samadhatta  
 yām devāh pratipasyānti  
 yenāditeh somānam  
 yena pūṣā br̥haspate  
 ye apsvantaragnayah  
 yena strīyamakṛtīutam  
 ye catvāraḥ pthayo devayānā  
 ye rūpāṇi pratimamcamānā  
 ye yanti prāñca panthāno  
 yo rocanastamiha gṛhaṇāmi  
 yah pracyām diśi sarparāja  
 yah praticyām diśi sarparāja  
 rākāmahām suhavām  
 rūpam rūpam me diśah  
 lekha sandhīshū pakshmasvārokeshu  
 lohitena svādhitinā  
 vakshpābhyām me lohitā  
 vasuvana edhi  
 vaśamgamau devayānau  
 vahavapām jātavedah  
 vanaspate vīḍvango

No. of verse  
in M.B.

II.2.1.  
 II.2.2.  
 II.2.3.  
 II.5.8.  
 II.5.16.  
 I.6.20.  
 I.6.16.  
 I.6.25.  
 II.7.2.  
 II.1.3.  
 II.4.3.  
 II.5.7.  
 II.5.8.  
 I.6.30.  
 I.8.5.  
 I.2.15.  
 II.1.8.  
 II.6.18.  
 II.8.14.  
 II.8.13.  
 I.5.9.  
 I.1.12.  
 II.5.1.  
 I.3.9.  
 I.5.10.  
 I.5.11.  
 I.5.13.  
 I.7.2.  
 I.7.4.  
 I.7.14.  
 II.2.5.  
 II.2.8.  
 II.3.18.  
 II.5.19.  
 II.5.12.  
 II.8.5.  
 II.8.11.  
 II.8.12.  
 II.6.4.  
 II.6.5.  
 II.8.4.  
 II.8.3.  
 I.5.5.  
 I.5.6.  
 I.3.6.  
 I.1.5.  
 II.1.5.  
 II.2.14.  
 I.5.2.  
 I.6.7.  
 I.7.1.  
 I.7.5.  
 II.1.10.  
 II.3.4.  
 II.6.3.  
 I.7.3.  
 II.1.1.  
 II.1.12.  
 I.5.3.  
 II.5.11.  
 I.3.1.  
 I.8.7.  
 II.5.4.  
 II.6.6.  
 II.6.7.  
 II.3.16.  
 I.7.16.

No. of verse in M.P.  
with variations

II.18.13.

II.11.9.

II.11.11.  
II.8.5.

II.2.5; 7.29.

1st line=II.20.27

II.1.6; 7.9;  
14.20.

II.11.10.

Verses of the Mantra-Brāhmaṇa

vratānām vratapate  
 vāyo prāyaścittetvam  
 vāhubhyam me yatoyatah  
 vāstospate pratijānihi  
 vipaścītpucchamabharat  
 vishpur yonim kalpayatu  
 vishnor dāmstro 'si  
 virupāksho ' si dantāñjitasya  
 vṛksha iva pakvastistati  
 satāyudhāya ṣatavīryāya  
 ṣakema tvā samidham  
 samkhaśca mama 'yusca  
 sileshu yacca papakam  
 srirvā eshā yatsatvāno  
 srirasi mayi ramasva  
 sadova pitaro deshma  
 samvatsarasya pratimām  
 sakhā saptapadi bhava  
 samañjantu viśvedevāḥ  
 satvāhne paridadātvahāḥ  
 samidhamādhehyaposāna  
 sahasrabahūrgopatyah  
 savyam pādamavane  
 samgrahapa samgrhāṇa  
 sāmrāñjī ṣvasre bhava  
 sumangali riyam vadhu  
 ūlmakimśukam ūlmalim  
 suśravāḥ suśravasam mā kuru  
 sūrya prāyscitte tvam devānām  
 sūrya vratapate vratam carishyāmi  
 suryasyāvṛta manvāvarta  
 somo 'dadad gandharvāya  
 somo rājā somastambo  
 svadhite mainam kimsīḥ  
 svāhā somāśya kavyavāhanāya  
 svāhā agnaye pitrmate  
 syonā prthivino bhavān  
 haye rake sinīvāli  
 hataste atrinā krimi  
 hataḥ kriminām kṣdrakā

No. of the verse in M.B.	No. of the verse in M.P. with variations
I.6.14.	I.10.4.
I.4.2.	
II.5.3.	II.15.8.
II.6.1.	
I.5.7.	
I.4.6.	I.12.1.
I.6.4.	
II.4.9.	
II.4.9%	
II.1.9.	
II.4.4.	
II.6.8.	
I.3.3.	
II.6.14.	
I.7.11.	
II.3.11.	
II.2.15.	
I.2.7.	I.3.7. saptapadā
I.2.9.	
II.4.7.	
I.6.26.	
II.4.7.	
II.8.6.	
I.8.4.	
I.2.14.	I.6.6.
I.2.8.	I.9.6.
I.3.11.	I.6.4.
I.6.31.	II.5.1.
I.4.4.	
I.6.11.	
I.6.19.	
I.1.7.	I.3.2.
II.1.4.	
I.6.6.	
II.3.1.	II.19.8.
II.3.2.	II.19.3.
II.2.4.	II.15.2;18.8.
II.6.2.	
II.7.1.	
II.7.3.	